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RELIGION AND RACE-EDUCATION A STUDY IN SOCIAL AND RELIGIOUS PSYCHOLOGY

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I. INTRODUCTION

The word missionary from the Latin and apostle from the Greek are cognate and signify one sent, or one set forth. "A missionary religion," says Max Müller, "is one in which the spreading of the truth and the conversion of unbelievers are raised to the rank of a sacred duty by the founder or by his immediate successors." (Fortnightly Review, July, 1874.) The missionary religion can transcend old local bounds and so be naturalized wherever it is disseminated. Acceptance of the missionary religion becomes for many races, the first step in civilization. Christianity was the gateway by which the pagan peoples of western Europe entered the realm of modern civilization. In studying the development of non-Christian peoples there has been no alternative than to trace their rise through the efforts of religious agencies, for until recent centuries there have been no secular educative agencies even in the most advanced nations. More and more is the world becoming a family of races, whose interests are interdependent, and the race children who are still at the school age and need development should be under institutional care. There is yet great need to protect the native races, to afford opportunity for development, and to

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give the true message that behind the more evident materialism there is dominant a worthy idealism which has been the real rise of our civilization.

The emphasis in this study has been placed on the social and economic factors rather than on what is usually called religious. Not that I disregard the religious factor, but the rather that I enlarge the conception of the place and function of religion in the life-process. It is only through the successful adjustment of a people to its social and psychical environment, that that people can rise to a higher plane of civilization where it can appreciate the higher qualities of culture and religion. The solution of this problem lies in the blending and balancing of those forces which may be roughly classed as the industrial, political and educative. The industrial is the most primitive and basic, but the greatest in its ultimate influence is the educative. There are many forces working for the education of backward races, but among these, the spread of the missionary religion, especially Christianity, has been the chief organized agency for the engendering of the growth of the immature barbarian into maturer civilization.

II. SOCIAL AND RACIAL FACTORS

The general acceptance of the genetic view of the world has deeply modified all our conceptions of philosophy and all the sciences dealing with man and his environment. Everything is regarded as having an origin with definite states of development, and the only way to know anything with any approach to thoroughness, is to trace its genesis and development. The chief exponents of this view of life have wrought in the field of biology, but of more recent years, sociology, psychology and the various researches in religion have recognized how profoundly it has modified their principles and problems. The results of ethnology and anthropology which trace racial development, are needed not only to interpret our own complex social order, but also to solve the problem of advancing the backward races.

The two most fundamental springs to action are the food-process and the reproductive-process. From the very beginning the life-process is social for it requires the interaction of individual organisms, because of the processes involved in nutrition and reproduction. The members of a species are probably

bunched together till unfavorable conditions, especially the food supply, require separation into groups, which by co-operation secure a food supply, or by readjustment adapt themselves to new food stuffs. Groups of individuals by co-operation can best secure and control feeding grounds and hence have the best chance of survival. While the struggle for existence and the elimination of the unfit, have been generally recognized as the chief factors leading to the development of a species, more recently Kropatkin, and others have been advocating the principles of mutual aid. The former is a purely negative factor, and would, if carried to the extreme, lead to extermination; mutual aid means that in the struggle for existence, individuals of the same or even of different species work together for the mutual welfare of each party to this group.

In the ascent from the most primitive hunting stage, a variety of types developed. Some tribes hunted, some tribes fished, some tribes picked fruit and nuts, or dug roots; each followed the line of least resistance and entered upon the pathway which furnished the most abundant and stable food supply. Among the American Indians, the Pueblos were ancient agriculturists while the Indians of the plains were hunters for game and fish were abundant. In the hunting type there is a simple incoherent social order for the tribe must break up into small groups when the season changes or game becomes scarce. Hunting tribes grow by fusion, split up, and lead independent existences often quite remote from each other. The fishing tribes collect along the rivers, lakes or the coasts, and have a larger group, a relatively stable social order and a more permanent abode. Where there is pelagic fishing, the expeditions demand a leader which becomes a preparation for a higher type of social order. These villages often develop into trade centers, and start commercial activities where a surplus of goods are produced and another region produces a surplus of another kind of goods. The pastoral type has advanced to the stage of keeping and raising flocks and herds for a food supply, the getting of property and the developing of capital. The nomad type must wander from place to place with short stay in any locality, must separate when overstocked and defend themselves from the enroachments of beasts or bandits. Agricultural activities afford permanent settlement, the accumulation of wealth, the

development of industrial and commercial activities, the aggregation of large groups of people within the social order, leading to closer integration, and a more complex social organization. Pastoral pursuit will support a full score times as many souls per area as will the chase and productive agriculture will support even a greater increase over the nomadic life. Every advance towards a higher state of civilization means a decrease in the amount of land necessary for the maintenance of the individual and the increase in the benefits of civilization, releasing a portion of the energy spent for a precarious existence, for the attainment of higher wants and satisfactions.

The earliest civilizations developed along the rivers where an abundance of fertile soil gave easy and regular returns from labor, as the fertile regions of the Nile, the Euphrates and the Indus. Civilization at bottom is a product of geographical environment, both the unchangeable environment, as climate, configuration of the land, the nature of the soil; and the changeable environment, such as the changeable surface conditions, afforestation, deforestations, intercommunication, sanitation and the control of natural resources. The extremes of climate, intense cold, or debilitating heat, have hindered the advance of civilization. Where nature unaided produces abundantly for every need, she breeds a want of vigor of mind and body, and though at first she seemed so benign and friendly, she finally set a limit to further progress. The heat belt measuring some 3,600 miles between 30° north latitude and 30° south latitude, with a mean temperature of 68° Fahrenheit, includes Mexico, Central America, most of Africa, Arabia, India, Indo-China, Polynesia, and the Philippines. Outside of the Europeans in these regions, the civilization of the heat belt has remained stationary for a thousand years, and during the last five hundred years has made no contribution of the first order to art, literature, science, invention, or industrial achievement. The non-tropical regions developed a civilization very late and very crude, but a civilization based not on the accumulation of wealth, but on the energy and integrity of men. Tropical races enervated by centuries of luxury and inactivity, were crushed under the impact of a hardier race made so through centuries of battling with the unfriendly elements, which race set in and established a dominion founded upon principles not understood

by the older civilization. History shows the decadence of the tropical nations of Egypt, and Babylon, and of the Mediterranean type, of Greece and Rome, of the later countries of Spain and Portugal, and the rise of the non-tropical races of the north-land. The drift of conquest has been from north to south, and the Western European powers have taken possession of Africa, of tropical Asia, and the islands of the seas.

Scarcity of water develops the desert type of civilization as in southwestern Asia; abundance of water but scarcity of land develops another type of civilization, that of western Europe. In this latter region vegetation is abundant, and where drainage is properly regulated a stable and a varied food supply is assured. Cereals grow best in a cool wet climate for their roots being short, they cannot well withstand droughts. Root crops on the contrary require clear hot weather, and since their long roots penetrate deeply into the soils, they can endure periods of drought. Since cereals can be easily transported, and root crops cannot, cereals become the tribute money for the lords who carry the surplus to a distance, while root crops must be consumed nearby by the conquered. In the latter years of the eighteenth century the development of sheep raising, of the use of coal and iron and steam all applied to industry, enabled England to bid successfully against foreign nations and especially France (45, p. 284), "where the increase of productive power was relatively slow. The food imported by England was usually in the form of wheat—the one rare thing for which there was a general demand. It thus happened that just at the time when France wanted more wheat to raise her standard of comfort, England outbid her and took the coveted grain. To say the least, England was always first supplied, and France got what was left. In bad years England took a share of French wheat, leaving the French towns without a proper supply; and in good years, when prices were low French country people were in distress. So in either case there were suffering and discontent in France."

Not only had wheat become predominantly the staple food of the English people, but a new mode of preparation marked a stage in progress. While cooking was done only before the open fire porridges and soft foods were prepared; when the oven came into use the preparation of dry foods became possible.

Since wheat was the only cereal that could make light bread and good toast, its superiority became very marked as a food. Since every one sought to change to the wheat ration, the price of wheat rose and continued until the increase of the sugar diet brought in a new epoch. "Many of these changes are due to the fall in the price of sugar. Its cheapness has so modified the food supply that we can be said to have a sugar diet in the same sense as the eighteenth century has a bread diet. The increased cheapness of many articles of food has opened up almost unlimited possibilities for a future increase of population. The plants from which sugar is extracted are amazingly prolific. Their production requires but little labor, and as they grow in parts of the world which but little use has been made of, they do not interfere with the production of other food products as did the demand for wheat. When the people of the civilized world lived on wheat, they were confined to a narrow belt of land in the temperate zone. Now they have practically the whole world in which to expand, and there will not be a permanent shortage in the food supply until the population of the world has increased many fold. Cheap food and a sugar diet, therefore, make the conditions out of which the thought movement of the present epoch will proceed." (45, 379-380.)

The principle herein advocated is, that food supply is basic for the maintenance of a civilization, and that economics is the basis for understanding the process involved in race education. The economic conditions must be studied first for from this source flow economic ideas. From this basis, are produced the esthetic, religious and moral ideas. New regimes and ideas come from a new economic order, and from this order is developed a new civilization. While the economic conditions are most basic, nevertheless the ethical factors are the highest achievement.

We are to aim at the ethical, but to attain this latter, we must proceed from the elementary foundation found in the economic order, which in turn is dependent on food and food supply. The application of this to religious development and the education of backward races is given in another section. We now turn to a consideration of the reproductive-process and the racial factors involved in our problem.

The reproductive-process is closely related to the food-process.

Not only does the individual require a stable food supply, but reproduction does not take place save where nutrition is normal and stable. Though the reproductive-process is thus dependent upon the food-process, yet it is the former that plays the chief rôle in the development of sociality. Society originated in the sympathetic relation between the mother and her offspring. The importance of this relation is enhanced in proportion to the complexity of the group life and the prolonged period of infancy, requiring the care of both parents, and in human society, the family is protected by custom and law as the most significant and sacred institution. Long ago, Fiske pointed out, that the progress of the race and the degree of development of the child depended upon this long period of dependency and the plasticity of the physical and mental life of the child. Thus in the lower races, as many studies show, the children have shorter periods of infancy, develop physically and mentally very early, reach puberty young, but thereafter their physical and psychical natures become set and only with great difficulty can new adaptations be made. The most backward races which are known to-day are to be regarded not so much as child races as retarded races. Hence the problem of their rejuvenation and development is a far greater problem than the securing of an assent to a formulated creed of an alien religion, or submission to a foreign political system.

Recent movements show that racial readjustments are mostly social, is less largely psychical and least of all physical. Instead of a physical adaptation by means of a thick fur coat or the deposit of fats as do the animals in the polar regions, man builds him a snow hut and makes use of fats for heat production. Likewise in the arid regions, man does not develop horny coverings or armatures to withstand drought, but seeks a cave or makes a hut. Studies of ancient skull cavities indicate that there has been no appreciable increase in size in modern times. The German of to-day is probably not much different in point of brain weight from the Teuton of the time of Tacitus. The average brain weight of the different races is approximately the same; the Negro is slightly lighter and the Mongolian is a little heavier than the average Caucasian brain. There are probably greater differences between members of the same race than between the averages of the different races. Of two groups with

equal average ability, one may have a wide distribution between the extremes of genius and stupidity, and the few geniuses will far outweigh the effect of the defectives. Then, too, with the increase in the size of the group, there is the increased probability of the production of geniuses, and here it is the absolute number of geniuses that is most important. Thus civilized states with their stable food-supply and large aggregations of people have this great advantage over the sparsely settled non-civilized tribes.

From a number of studies of various races, we are led to conclude that in keenness of the senses and mental acuity, the different races are about on a par. The greatest differences will be found in the so-called higher mental traits of association, analysis, abstraction and originality. After a number of years of observation in the Torres Straits, in Egypt and the Sudan, Prof. Myers draws the following conclusions:

"1. That the mental characteristics of the majority of the peasant class of Europe are essentially the same as those of primitive communities.

"2. That such differences between them are the result of differences in environment and in individual variability.

"3. That the relation between the organism and its environment is the ultimate cause of variation.

"4. That this being admitted, the possibility of the progressive development of all primitive peoples must be concluded, if only the environment can be appropriately changed." (59, p. 73-79.) The fact that the mind of the savage is not dissimilar from that of the civilized man, indicates that progress has proceeded on other lines than the accumulation of mental capacity as such. The differences in mental activity are largely due to differences in the stimulations and opportunities calling for such responses. As Patten urges, it is the motor reactions which mark the differences of races, and peoples. He says, for example in the Armenian disasters, three nations read the same news, one was coldly indifferent, another was sympathetic, a third was ready to fight.

In general it may be stated that it is not so much to the superiority of physical and intellectual endowment that the superiority of the civilized man over the savage is due, as to the superiority of the traditions and the more intelligent choice

of laws and forms of procedure. The law of parallelism holds that one group takes pretty much the same steps in progress as another group in a similar environment, and that the basic features dominant in the lower order are the same as those in the higher. The variability of a society depends on the variability of the individual and especially on the plasticity of the infant mind; the fixity of society is due to the adult whose mind and body are set and crystalized in the mould of the old social order, and the fact that it is impossible to simultaneously bring new ideas to bear on all the group. Under these conditions then, the progress of society is largely due to the rise of a great personality and the massing of experience and knowledge. When a society has formed an accumulation of knowledge, technique and method of procedure, even aliens can work under it when it is understood, but when a society not only has not massed such materials, but has opposed such activities, there has been no display of such capacities. Western civilization owes much of its incidence to the eminent men of Ancient Greece, who organized their knowledge, formulating numbers, logic and philosophy, and a method of discovering new knowledge.

Dewey (17) shows the marked relation existing between the physical and social environment and the type of thinking of the group. In all post hunting situations, there are intermediary steps between the "stimulus and the overt act, and the overt act and the final satisfaction." These comprise such activities as seeding and harvesting, animal husbandry, and bartering for products not produced by the group. In the hunting stage, the end is mentally closely connected with the food stimulation and calls forth skill and energy as the immediate part of the food process. There is no postponement of satisfactions, for the past and the present and the future are all merged in the present situation to be met. "The animism of primitive mind is a necessary expression of the immediacy of relation existing between want and overt activity, that which affords satisfaction and the attained satisfaction itself. Only when things are treated simply as means, are marked off and held off against remote ends do they become objects." Thus with no domesticated animals or cultivated plants, the primitive man depends on the luck of the hour; he gorges to-day and hungers to-

morrow. This is not proof of stupidity, but the rather that his idea of remote ends has never developed for him to live other than in the immediate present. Boas calls it his supreme optimism. The situations call for sudden exhibition of strength and skill and hence uncertainty of the outcome leads to an intensely emotional display with extreme satisfaction when successful. The quickness and accuracy with which natives meet for the first time a complicated situation, is marked, provided they have a direct or immediate action. The usual assumption of the dullness and lack of application of the native is based on a judgment by a foreign standard, in which the ends are so remotely detached from all problems of purely personal adjustment that he has no motives for action. Thus White in writing of the Philippines says that the natives have been called lazy. "This charge presents a half truth only; those who know these people best affirm strongly and rightly that they are industrious and vigorous in the pursuit of means to satisfy real desires. But in the past those desires have been few and modest, and it is quite beyond the reach of imagination to believe that a man whose home has always been in the tropics, will expose himself to the discomfort and fatigue of physical labor in order to secure things which he does not want. When new wants assert themselves, the Filipino is as ready as the people of other races to devote himself to even the most tiring labor to satisfy these wants." (58, p. 267.)

Gulick thinks that a wrong conception has been gotten of the differences between the East and West. He says that while the West is strongly rational and the East is intuitional, the Oriental when educated in the western manner, is not devoid of great logical ability. From which he draws the conclusion that these characteristic which distinguish the East from the West are sociological rather than biological and are primarily due to the character of their civilization. The introduction of new ideas through social intercourse has had a potent influence in creating a new social order. Though unable of herself to generate these ideas, Japan proved herself able to understand and make use of them in redeeming her national life. "As I look on the history of the Orient," writes Gulick, "I find no tendency to discover the inherent worth of man or to introduce the principles of government by discussion. Left to themselves, I see

no probability that any of these nations would ever have been able to break the thrall of their customs and reach that stage of development in which the common individual could be trusted with a large measure of individual liberty. Though I can conceive that Japan might have secured a thoroughgoing political centralization under the old regime, I cannot see that that centralization would have been accompanied by growing liberty for the individual, or by such constitutional rights for the common man as he enjoys to-day. . . . By her thoroughgoing abandonment of the feudal social order and the adoption of the constitutional and representative government of Christendom, whether she has recognized it or not, she has accepted the principles of the inherent worth of manhood and womanhood as well as government by discussion. Japan has thus by imitation rather than by origination entered upon a period of endless progress." (25, p. 63.)

In the development of social life as of individual life, certain ways of doing things become fixed as habits. These may oftentimes be purely accidental and have but little value, but other co-ordinations arise from special needs and by repetition and imitation are passed on from one generation to another. Some of these habits or customs gain more recognition than others, and become more fully organized in the group, as institutions, such as property rights, government, the family and religion.

We may agree with McDougall that the formation of a mass of custom was necessary for the preservation of social groups. Not only have all those observed, had this mass of custom, but those which did not have it were eliminated in the struggle for existence. In the period of nation formation the all important thing is to build up a social unit out of the heterogenous elements; and therefore while the national type is setting it is vitally essential that there should be no disturbing factors either from within or without. Hence then isolation from other peoples and conformity within are the essentials for the attainment of this homogeneity. For this reason tribal habits are rigidly enforced in all matters pertaining to the life of the group, even to the most trivial ways of doing things. Should an independent individual arise who sees only folly in these customs, he is repressed. Whatever is done in a way different from the usual manner, this is at once branded as impious and

a sin against society. This breach of the rules of conduct brings universal disapproval and adequate punishment is meted out to the persistent offender.

It is difficult to understand how any nation, which has developed this cake of custom, burdensome and baneful, though it is, has broken through it and yet survived and progressed, for the vast majority are still custom bound, and few indeed have survived the feat of transition to a new order. The consciousness of these people seemed fully expressed in their traditions and customs. They have held that their customs were of absolute value, and when they saw other people living in open defiance of customs which they deemed essential to life, or when brought suddenly to realize that their old beliefs were groundless, they are led to the extreme reaction of casting them all aside as of no value whatsoever. Every religion has served as a means of social control, and the richer the faith the stronger has been the influence of its sanctions, but when it is weakened, disorder enters the social life lowering the moral tone of the individuals of the group thus affected. Concerning this problem of transition, King writes: "If the mental life of a people is socially related to its institutions and traditions, it is questionable whether it is right for a so-called higher race to bring strong pressure to bear upon a lower one even in the name of civilization or religion. It is much easier to destroy the hold of the old than it is to force an adjustment to the new. Hence it is that the natural races upon contact with civilization seems to be affected in the main with its vices rather than its virtues. The movement away from the old must have its chief motive from within if that movement is to result in a more adequate social system. A people should never be forced to break with their past except as this past appeals to them as inadequate. Otherwise the result can only be the destruction of their own systems of control, and with them the virtues connected therewith. If changes are not motivated by elements having organic connection with the past life, a people finds itself deprived of those regulative conditions essential to all morality whether among civilized or savage. There being no movement from within that calls for the change, there is no basis for a new system of control and hence for a new morality. The virtues of the cultural races which have caused them to break with their past, are

dependent upon their complicated social structure and are therefore incapable of being assimilated by the Barbarians." (34, p. 135.)

This principle is well illustrated in the history of colonization. Phoenicia, the great commercial power of antiquity, tolerated other rites and customs even to the extent of sacrificing her own national independence, but was very successful in assimilating other types of culture. Rome with all of her imperialism, tolerated alien customs, so long as they did not interfere with the integrity of her government. Both nations dealt with the industrial organization and left untouched the secondary social forces which were based upon the local character of the struggle for existence. We may note that in modern conquests and colonization a very different policy has usually been followed. In the Spanish conquest of South America and Mexico, in the mad rush for plunder thousands of the Indians were slain and splendid native states wiped out of existence and the conqueror's religion forced upon them; yet withal the Spaniard did not treat the Indian as greatly his inferior but mixed freely with them, intermarried and in the Southwestern colonies, gave the Indian protection and property rights not accorded them by our government. The French in Canada respected the rights of the Indians much more than did the English in the American colonies. In India the early French traders were more successful than the English in winning the allegiance of native rulers. The French in Algeria attempted to treat the natives as an integral part of France, to bestow upon the native a personal status, to break up the tribal system and the communal holdings and give them a constitutional government. This policy resulted in the natives' loss of tribal control and his ruin by shrewd persons who made him a victim for their extortion. The French in Indo-China endeavored to replace the native institutions by the entire legislative systems of continental France, but the disastrous results of immorality and the decline in the vigor of the people soon led to concessions to the native conditions. "It is a curious fact," says Dike, "that the English race has more generally destroyed the native race with which they have come in contact in their settlements than has been the case with other colonizing peoples, but have destroyed the natives only afterwards to

enter into a conflict with other dark or yellow races whose efficiency as laborers seem equal to their own. While the destruction of the native race by British races in countries where the English can labor out of doors is generally complete, it is the fact that other European races who have set to work to destroy the natives in similar countries have not succeeded, and that the English have often destroyed them while trying hard to keep them in existence." (27, Vol. 2, 711.) Kellor says that in the temperate zones, with their crude civilizations and comparatively thin populations, the native races are destroyed while the more densely populated cultural states of the Orient have remained intact. "In general wherever the white race can live and reproduce freely the integrity of the native race is fatally menaced." (31, p. 261.)

In the struggle for existence and the contact of races the weaker must be the first to suffer, but a vast and unnecessary loss has occurred through the fact "that modern nations have generally adopted the course of interference. They have started with proselytising zeal, from the standpoint of ignorant national egoism or ethno-centrism, and have utterly lost sight of the fact that all customs, institutions, etc., are logical and justifiable in the setting of their time, or else they would have ceased to exist. (31, p. 263.) Reinsch (49) concludes that this policy rested upon the old rationalistic notion that whenever an institution is judged rational, it is applicable to all peoples, in all times and places, and becomes the sole requirement for the development of civilization. Just as our civilization rests upon our western social structure, so too must the civilization of backward peoples be based upon their social structure. Underlying their social organization is a life-purpose which Western civilization has no inherent right to override or to substitute indiscriminately the features of another social order. As Orr (44) remarks, it is surprising how difficult it is for the European to understand the dangers attending the upsetting of ideas and social organization, the results of centuries of evolution. While the advanced nations have passed through the tribal period, with centuries of life in the feudalistic and monarchical stages, up into the constitutional and representative form of government, they overlook the fact that when freed too soon from tribal controls, native races perish. This is due to the great gaping

gulf between the relatively simple stage of the backward civilization with its slow rate of progress, and the complicated civilization of the advanced nations, with the momentum ever increasing with a frightfully terrific rapidity.

The following letter written in 1872 by the Reverend James Johnson, a native pastor to Governor Pope Hennessy of Sierra Leone, shows very clearly the distintegrating effect of race contact. "In the work of elevating the Africans, foreign teachers have always proceeded with their work on the assumption that the Negro or the African, is in every one of his normal susceptibilities an inferior race, and that it is needful in everything to give him a foreign model to copy; no account has been taken of our peculiarities—our language, enriched with the tradition of centuries; our parables, many of them the quintessence of family and local circumstances; our pottery and manufacture which, though rude, had their own tales to tell; our social habits and even the necessities of climate. It has been forgotten that European ideas, tastes, languages, and social habits, like those of other nations, have been influenced more or less by geographical positions and climatic peculiarities; that what is esteemed by one country as polite, may be justly esteemed by another rude and barbarous; and that God does not intend to have the races confounded, but that the Negro, or African, should be raised upon his own idiosyncrasies. The result has been that we, as a people, think more of everything that is foreign, and less of that which is purely native; have lost our self-respect and love for our race; are become a sort of nondescript people and are in many ways inferior to our brothers in the interior countries. There is evidently a fetter upon our minds even when the mind is free; mental weakness, even where there is physical strength and barrenness even where there is fertility." (10, p. 75.) Blyden held that European contact was causing the "devilization of Africa." The late Joaquin Miller put it, "the moral cannibalism where soul eats soul." Having been made conscious of the worthlessness of his possessions and culture he soon becomes conscious of his own inferiority. His wants are increased, which he can satisfy only by sacrificing that which is sacred to him, or by imposing upon those of his race more dejected than he.

In primitive society, sexual matters like all other affairs were

under tribal control. Where parentage and descent is unimportant, promiscuity may occur, and among fighting tribes every sort of feast was resorted to in order to stimulate the production of progeny. The first thought of woman was how to avoid barrenness for her position and even her very existence depended upon her fertility. Chastity becomes a dominant motive only when the economic forces had disintegrated the tribe, and made a more stable social order and a settled abode. With the increase of the power of intelligence and forethought, the parental instinct has been suppressed and hence the need of strong social sanctions to support it, and only those societies which developed sanctions co-ordinate with the development of individual intelligence, have survived, and reached an advanced stage of culture. "At the present time," says McDougall, "many savage tribes and barbarian communities are illustrating these principles; they are rapidly dying out owing to the failure of the social sanctions to give sufficient support to the parental instinct against the developing intelligence. It is largely for this reason that contact with civilization proves so fatal to so many savage peoples; for such contact stimulates their intelligence while it breaks their customs and social sanctions generally and fails to replace them by any equally efficient." (37, p. 270.) Where infant mortality is so frightfully large, and the ravages of war and disease, so ruinous, large progeny is the crying need. Morel writes "Nigeria, relatively free from sexual vice, is unconsciously striving to reproduce the species in the face of the destructive agencies of nature." (146, p. 213.) Wherever food supply was abundant and land plentiful, polygamy was practiced to replenish the earth. This was so among the ancient Hebrews and it is so among the Africans to day. Wherever the food supply is scant and uncertain, an excess of population is to be avoided, hence infanticide is practiced, and polyandry is then the form of the family group. Pagan polygamy has many ugly sores, but so has the monogamic system of Christian Europe, with its "festering uncontrolled, undiscussed, and unalleviated under the fair surface of a decorous society." (Lecky.) In Africa there are no women slaves of the underworld, with the great want, poverty and depravity, with "the miasmatic fluid which oozes out from below the foundations of the great civilizations." (Spectator, Sept. 24, 1904.)

Modern society has grown complex, and has placed restrictions upon the sex function without in any wise modifying the sex instinct. Hence the development of industrial centers with a large population of single men and women away from home, and the high cost of living forbidding the making of a home without adequate resources, makes the solving of the problem of modern home life, of divorce, of social diseases more difficult than the problem of the Harem or of polygamy. "The thing which grows upon us," writes Professor Moore, "as we think of these nations whose problems is ever more and more like our own is that there is no barbarism among them which is not also here at our own doors. There is no real heathenism among them the like of which is not illustrated in our community. There is no dark shadow of immorality and superstition among them which has not its parallel in our midst. There is no faith of men sincerely held which has not done for them something of that which our own faith has done for us. And a faith, even if it be our own, insincerely held, can hardly be expected to accomplish on the other side of the world what it cannot do on this. In the face of some things which we might mention in our present history we hesitate to call other nations uncivilized. It needs explanation to our soberer selves and to others when we make bold to call this a Christian nation. And there are some of us who have almost laid aside the appellation "heathen," or when we bring it out for service are quite as likely to apply it to the inhabitants of our avenues in our country as to the denizens of the heart of Africa or the islands of the seas." (42, p. 267.)

However humane and benign the motives, Western civilization, in whatever form its impact, commerce, government, religion or education, has been killing the slower-going native by the speed of the process in the transition, dragging him perforce unprepared and demoralizing him with a destructive individualism. In assisting the native to make this transition, for under the present conditions, make it he must or die, both government and mission have appealed too largely to secondary factors rather than preserving the social restraints and reproducing a more virile race, and modifying the social and physical environment in facilitating the struggle for existence. In race education we must start with the materialistic economic

basis and upon this build up to the higher ethical realm of self-realization for these peoples.

III. THE SOCIAL FUNCTION OF RELIGION

A brief presentation is given of the development of religion and its social function, and some of the relations between the higher and lower religions. Instead of doing away with religion as many foreboded, the modern functional view of life and society has enhanced the importance of religion, for it is not regarded as *ab extra*, a something superimposed from without in its perfected form, but the rather as growing out of the needs and longings of humanity itself. The forces which aroused the religious attitude in primitive life, are still operative. With all of the marked advances in science, we are still dumb before the riddle of life. Hence human needs are no less pertinent, but they are of a higher order. Food and shelter and a social surplus of goods in civilized society give relief from immediate starvation, so the quest is towards higher satisfactions and a richer and a fuller life.

As Menzies (41, p. 424) asserts, since religion is the expression of man's needs with reference to higher powers and their ability to assist him, changes in the needs of men will modify their type of religion and religious observances. As the race advanced from a lower plane to a higher culture, it has passed through the period in which material needs are dominant, then into a period in which there is greater freedom from this pressure and higher aspirations are attained until finally the stage is reached in which the individual realizes his ideal apart from that of the state. It is only in recent years that the importance of the economic factor has been recognized as determining the rise and direction of the thought of a people. Though religion is based in a fundamental activity preceding industry, yet the form of the religion of a people can in most cases be traced directly to the prevailing industry. The citation to Dewey's study of *Savage Mind*, showed that the thought of primitive people was directly connected with the process of food getting. In such a stage animism was the necessary result since plants and animals and things were not distinguished objectively. The hunting tribes are animistic and totemistic and their myths abound in animal myths and their dances are

mimetic of the hunt, and even marriage and the treatment of disease are modified by the "hunting psychosis."

In a group where the needs are simple, there is to be found a low order of customs and activities. In the tropics where food was plentiful, there was no conception of a goddess of fertility, but rather because of the overpowering forces of nature, primitive man succumbed and made him spirits and gods which were in large part malevolent. In the northern regions, where there were no overpowering forces of nature to bring disaster, there were none of the fearful monsters of the tropics. Since he depended more on the products of the seasons, he had his goddess of fertility to whom he looked for his sustenance. "It is a law," says Barton, "which may be regarded as practically universal, that the religious conceptions of a people are expressed in forms which are modeled in a large degree on those political and social institutions which the economic conditions of their situations have produced. Thus a god could not be conceived as a father where marriage was so unstable that fatherhood was no recognized feature of the social structure, nor as king among a people into whose experience the institution of kingship had never entered." (7, p. 88.)

The History of the Hebrews presents the best illustration we have of the development of a religion, for the record shows how they passed from the tribal life to a high stage of civilization. In the earliest stage everything that excited wonder was sacred, as rivers, caves, animals and the *jinn* which inhabited every rock and bush. The religion of the desert was a poly-daemonism and the Semitic folk long worshipped the hairy monsters with which the desert was peopled. In the next stage, the ancestors of the Hebrews are nomadic shepherds, and the sheep becomes the most important animal in their experience, hence it was the most sacred and the passover feast is the oldest ceremonial survival of this stage. After a long time, perhaps several centuries, these migrating tribes, roamed westward into richer pasture lands. Here they were involved in incessant warfare with the alien tribes and the desert gods became war-gods. In this new land, cattle became more important as the staple possession, and hence the bull became sacred to the invading tribes as had the sheep in the desert land. The god of

the ancient tribes was known as Yahweh whose symbol was the bull. He was supreme though many of the natural objects were deified and deemed sacred. In the period of the settlement in the promised land, there was a long struggle between the invaders and the older inhabitants they were seeking to displace. Gradually these separate tribes were unified by the rise of great leaders "who were foremost in battle, acted as judges between their people, and were active in the maintenance of the old religion. As time produced a temporary league which later developed into a monarchy, so the tribal religion developed national aspects. "The strife between the nomadic tribes and the agriculturists was felt as a contest between the nomadic type of divinity, designated as Yahweh, and the gods of the land, known as Baalim." Ames continues, "Three classes were influential in solidifying the religious and national consciousness upon this ancient basis, the priests, the prophets, and the kings. The priests, perhaps, originally members of a tribe particularly loyal to Yahweh, scattered through the country and cared for the ritual. The prophets were at first wandering bands of half-mad enthusiasts; and later, individual statesmanlike champions of the ancient ideals. The kings through prowess and leadership, consummated the formation of the national life, and thus raised Yahweh to supremacy over the gods of the land. Priests, prophets, and kings combined in support of the ancient nomadic ideal in contrast to the customs of the Semitic peoples about them. Out of the same movement which thus produced the monarchy arose ultimately, after a long period, the monotheism of the Jews. With the monarchy a new pattern was given upon which the conception of Yahweh was remodeled. His animal shape was reduced to secondary symbolism, while he took on the anthropomorphic and kingly qualities of an oriental monarch. Among the masses of the people this refinement was of slow growth, and they still maintained in the time of David their local shrines and ancient animal symbols, and sacrifices, but every effort was made, especially by the prophets, to substitute Yahweh-worship for Baal-worship." (3, pp. 175-6.)

With this new change, personality meant more in the person of the king, and so the thought-form was created enlarging the idea of God. Thus was developed a personal relationship, in

which the interests of the nation and Yahweh were inseparably bound up together. Even after the rise of the kingdom and the building of the temple, this old conflict between the simpler desert religion and that of the agriculturalist type continued as was shown in the time of Elijah who came from a country of pasture-lands. The burden of the messages of Amos and Hosea, is that the rich fixtures and elaborate feastings have for their maintenance, impoverished and oppressed the people, and has brought calamities to the nation. The changing fortunes of the contiguous empires brought Israel and Judah into international complications, and here the prophets considered these powers as under the jurisdiction of Yahweh, who thus scourged the guilty nation. Yahweh did not need an independent nation, but rather a people who maintained the purity of faith and worship. Thus Isaiah advocated that a return to the old worship would mean that Yahweh would protect his people against the encroachments of the strongest empires, for he has proven his power by victories over Canaan, Philistia, and now over the Baal of Tyre. Then came Jeremiah who gave no consolation to Israel in its losing contest with the enemies and saw no return from exile, but he did preach the consolation which the faithful found in Yahweh. He maintained the uselessness of sacrifices and ordinances, and preached that "national independence and religious ritual are not essential to Yahweh's companionship, and aid for the individual. . . . In Jeremiah, the individualizing anthropomorphizing tendency is complete. . . . It was this individual piety of Jeremiah which constituted his contribution to the development of the ancestral religion, and this individualism of his inner experience was a natural culmination of the prophetic opposition to all the external forms of religion." (3, p. 183.) During the exile and return to the old home, the prophet Ezekiel, and the Second Isaiah, gave further expression to the idealizing tendencies in the older prophets. The former portrays the return of the tribes to their own land and the rebuilding of Jerusalem, the purification of the faith and the blessings of Yahweh on the faithful. Then came the message of the Second Isaiah that Yahweh is the only God, all others have been the product of human minds and hands, and therefore, Yahweh is really the God of other nations as well as Israel." He has chosen Israel as a means of making

himself known to other peoples, and when they witness the redemption of Yahweh's suffering Servant, the nation of Israel, they too, will bow before Yahweh and acknowledge His rule. Thus the trials of the nation lead to a comprehensive universalism within which the suffering of Israel gains an elevated and ennobling explanation." (3, p. 185.)

The next epoch in Hebrew religion was the rise of Christianity. The dominant elements were the ideals of a divine kingdom and ethical inwardness of religion which did not depend either upon the existence of a state or the observance of a formal ritualistic religion. In the early period there is the mutual relation, where the devotees give food and libations and in return the deity gives protection, and consolation. Yahweh does not need such external works, he requires faith and holiness in personal allegiance to the high ideals of the kingdom. "In Christianity the development of religion has continued and still continues, under the stress of conflicting social influences; by the formation of institutions and parties; and by means of the great democratic social awakening and the rise of the scientific spirit of inquiry. These agencies have created new types of social consciousness in terms of which the conception of personality, human and divine, is undergoing changes, and the ancient demand for more adequate social justice is being pressed with new claims. With the gradual working out of democratic ideals in society and the application of scientific methods and results to the whole round of human interests and endeavor, there are hints of the rise of a religion of science and democracy. Viewed in this way, as the expression of the profoundest social consciousness, religion must continue to advance in the future, as in the past in close relation with the concrete life of mankind." (3, p. 190.)

In the struggle for existence, the variant conditions external to the organism demand new adjustments, and in proportion to the adequacy of these adjustments will succeeding generations be profited. In the highly complex life of man, "feelings, intelligence and will, highly specialized are forever prompting the performance of acts that satisfy immediate individual wants but which do not, in fact, make for race survival." Though they may be ever so slight yet they throw these individuals out of harmony with their physical and social environ-

ment, and thus tend to their extinction. "One of the functions of religion is to curb such variation by limiting the sphere in which desire and impulse may be gratified." (20, p. 49.) "Religion, then functions for survival, first of all, as a conservator. It does this in the guise of a social bond and as a restraint upon anti-social variations." (20, p. 51.)

The conservative influence of religion is well shown by Miss Kingsley in the social structure of the West Africans, where religion and law are interrelated. Without police, or recourse to courts, the private property of the native is absolutely secure from pilfering fingers while theft of white man's goods prevails unchecked from one end of the continent to the other. Miss Kingsley writes: "as you walk along a bush path far from human habitation, you notice a little cleared space by the side of the path; it is neatly laid with plantain leaves, and on it are various little articles for sale—leaf tobacco, a few yams, and so on, and beside each article are so many stones, beans or cowries, which indicate the price of each article." (35, p. 408.) The writer adds, that after many years of intimate association in these parts, "I have never seen or been told of a case wherein a man's or woman's property had been seized or taken by another person." (35, p. 409.) The reason for this restraint is found in their fetish protecting the commerce." You will see either sitting in the middle of the things or swaying by a bit of Tie Tie from a branch above, Egba, or a relative of his—the market god—who will visit with death any theft from that shop or any cheating in price given, or any taking away of sums left by previous customers." (35, p. 408.) The native believes that there is no harm in lying if there are any so foolish as to believe him, and no dependence can be put on their word unless under oath. "I would stake my life," adds Miss Kingsley, "as I have done many times, on the word of the wildest bush cannibal in all West Africa, if that word was spoken under oath." For they implicitly believe that the spirit "will make the man who tells a lie in its presence, swell up and burst." (35, p. 414.)

Another illustration of the control of primitive religion is quoted from a letter of J. W. Robertson, a graduate of Tuskegee, and head of a school in Togo. "The people are very superstitious, and they cling to their superstition. And why not?

It is their religion. It is a great corrective power. The native who has no respect for the native superstition is usually vile and worthless, and has no respect for law and order of any kind. Take a criminal before a German court of justice here, and he will not confess his crime, because he says the white man has no way of finding out the truth. Take the same man to a fetish confessor, and he will confess forthwith, for he thinks the fetish possesses the power of finding out the truth." (16, p. 50.)

Though religion functions chiefly as a conservative force, holding in check the forces causing variability, yet it is also a progressive force for even in the lowest forms, it is the idealistic principle leading to altruism. "It is the chief mediating principle between the social is and the social yet to be, between the social wish and the social ought, between the ideal and the real." (20, p. 75.) Faith in persons and institutions has played an important rôle in the process of socializing the race. "But this faith, this belief in men, in institutions, in gods, in God, is always an idealization, a spontaneous creation of something better or stronger, higher or more enduring, than anything given in immediate experience. True, it is nearly always anthropomorphic, it is the best, the most potent that we are conscious of in self raised to its highest powers. But as such it pulls and lifts us toward its newer standards. Granted that men first think their gods, it is nevertheless true that their thoughts of god afterward make them godlike." (20, p. 76.)

A like view is presented by Ellwood for he holds that all religions of a high order foster social idealism. "This is seen not only from the character of their divinities which usually represent ideals of individual character, but also from the character of their heavens which are always pictures of ideal societies. The religious society early becomes attached to idealistic morality; and moral ideals for the mass of every civilization seem to get their chief sympathy and sanction from religion. Moreover, the higher types of religion are powerful preventives of social pessimism for they combat the idea that misery and suffering of life are without meaning and value. Religion thus becomes a powerful instrument of social control for the adult individual. It gives meaning to life, encourages hope, and strengthens loyalty to high social ideals. Thus it gives stability to character and not only makes possible stable and harmonious

co-ordinations between individuals, but also stimulates relations of a higher type." (19, 187.) This process of synthesizing these two factors, the conservative function of religion and the progressive function, on the one hand, and the individualistic and the social forces on the other, was begun in later Judaism, but was realized only in Christianity. Love to God and service to man unite both the individual and social aspects of religion.

As early Christianity spread to regions subject to famines and pestilences, where nature was unkind, material things were regarded as evil. In the East, asceticism flourished, but in the West, a milder form prevailed in monasticism. The monastic orders performed their greatest service to civilization, not on the side of religion, their chief purpose, but on the side of material development; they preserved the remnants of the old culture in a dark age, and in whatsoever land they dwelt, schools were founded, and workshops and agriculture introduced. Thus the pastoral Germans became not only a Christian, but an agricultural people as well. In the post-Reformation times, Calvinism was most congenial to clannish groups as the cities, while Lutheranism was widely accepted elsewhere. When the Reformation arose the Church controlled politics. The Protestant sects had no idea of promoting the secular control which they now champion, for lack of agreement permitted the state to gain the lead. As cities grew and became industrial centers, they developed a democracy, which demanded a cheaper and more representative religion. Modern capitalism took its rise in Calvinism, not because of its creed, but rather because of the diligence and frugality of the adherents of that sect. Thus it seems that in the regions with the highest economic development, intelligence was most advanced and religion was most liberal. Holland with its industrial leadership, was first friendly to religious toleration and the development of free thought. The Huguenots became the intellectual and industrial leaders of France. If we may trust de Lavelaye, we are led to conclude that not only are the Protestant countries more advanced than the Catholic, but that members of the same race show the same tendency for example, the Swiss cantons, the German states and the two related peoples in Ireland. Gulick (26) concludes from the various government reports, that the Protestant, Roman Catholic, and the Greek Orthodox countries

stand in this order of development. He finds that the Protestant countries are increasing in population, wealth and world power, and advancement of their people far more rapidly than the two other types of countries. The leading Protestant countries have a very much larger percentage of their children in school and the education of the people has directly influenced the national progress. It is a very significant fact that not those countries which discovered and exploited the vast wealth of the new world and dominated international politics a few centuries ago, but new nations such as Germany, Great Britain and the United States lead the nations of the world. Within recent years those nations which were predominantly Catholic have thrown off the exclusive control of the Church of Rome, and have sought greater freedom and independence.

In the mingling of races, there is the attack of the aggressive race and the response of the race to be assimilated. The nature and extent of this change depend upon the relative planes of culture, the relative mass and the relative intensity of race-consciousness of the races involved. There are two opposite methods of assimilation, the coercive method of attack marking the early periods of social growth, and the attractive method used in the period of greater maturity. The first is suited to the period of nation formation, is direct in action, uses persecution and induces response through fear, but fails when intelligence is spread through the group or where there is an intense race-consciousness. On the other hand the attractive method allows toleration in regard to language and religion, but requires uniformity in matters of government. The aristocratic social ideal demands loyalty to the king, unity of faith, class distinctions and authority, and the main assimilating agent is religion in which there must be uniformity of belief which implies that persecution will prevail. The democratic ideal emphasizes the universal brotherhood of man giving equal opportunity for the realization of individuality of opinion and the toleration of differences in religion, and the spread of enlightenment through education.

In the spread of religion, the above principle holds as true as in the political realm. Since some races have hardly left the childhood stage, and others have grown prematurely old, their religious development varies from the crudest animism to the

most abtruse Vedantic philosophy. Since religion performs such vital service to the race, then the fitting of the proper type of religious instruction to the particular stage of religious development of a particular people is one of the important problems of a science of missions. Jean du Buy (18) has worked out a classification of the great religions as best fitted for the various periods of development in the life of the individual. He concludes that Mohammedanism is the religion of childhood, Confucianism is suited to boyhood, the religion of Jesus fits well adolescence, Buddhism is for reflective manhood and Vedantic philosophy well becomes old age. The chief tenets in Mohammedanism which appeal to the childhood stage are: the belief in One God, the One that makes for righteousness, Creator of Heaven and Earth and King of men, the belief in a material heaven, the tenets of obedience and submission to authority, the prohibition of liquor and kindness to animals. The tenets of Confucianism are: the need of learning, moral training, friendship, loyalty, patriotism, propriety, etc. The religion of Jesus emphasizes; love of God the Father, belief in a future life, unselfish love and service of men and a pure and true idealism. du Buy thinks that children should be trained in religion in this order. Not that we should teach all children to be Mohammedans but something of that nature. These essentials in Mohammedanism are to be found in the Old Testament literature, while the wisdom element in the Old Testament would supply the type represented in Confucianism.

Experience has shown that Mohammedanism or something of its nature meets the needs of the simpler and stationary civilizations, as the Negroes of Africa, or the outcastes of India. Its simple creed with the strong affirmation of the One God causes polytheism to immediately disappear on its reception. Islam is able thus to raise a lower people to its plane of development but cannot carry them further and so it tends towards arrested development. Now what is needed is a diminished intensity of the monotheism and a heightening of their morality which are the very elements that are dominant in Confucianism. This would not mean that the Christian missionary should teach the various backward peoples first Mohammedanism, but something that satisfies a similar need and then to advance beyond the stage which Islam can offer, with the moral element in Christian

teaching. Bosworth Smith, who has treated Islam with the greatest sympathy, states that the religion of Jesus "contains whole fields of morality and whole realms of thought outside the religion of Mohammed. It offers humility, purity of heart, forgiveness of injuries, sacrifice of self to man's moral nature; it gives scope for toleration, development, boundless progress to his mind; its motive power is stronger, even as a friend is better than a king and love is higher than obedience." "The ideal of life is far more elevating, far more majestic, far more inspiring even as the life of the founder of Mohammedanism is below the life of the Founder of Christianity." (53, p. 293.)

du Buy also arranges the Christian denominations in order of maturity and holds that Catholicism is the most primitive and Unitarianism the most mature. Catholicism appeals to the simpler childlike traits namely the sensations in the use of pictures, symbols and ceremonies, and the deep emotions attached to mysteries and reverence for sacred things, and the complete reliance on paternal authority. Protestant religious teaching seems to rely too much on the abstract rational appeal instead of using the strongest instincts of childhood, namely the symbolic and dramatic tendencies.

In a larger sense these same principles may be noted in early missions. Prescott thus describes the comparative efficiency of the Protestant and Roman Catholic methods in reaching these primitive peoples. "The Protestant missionary seeks to enlighten the understanding of his convert by the pale light of reason. But the bolder Catholic kindling the splendor of the spectacle and by the glorious portrait of an agonized Redeemer, sweeps along his hearers in a tempest of passion that drowns everything like reflection. He has secured his convert however by the hold on his affections, an easier and more powerful hold with the untutored savage than reason." (47, vol. 1; Bk. 2, p. 360.) "The Roman Catholic communion has, it must be admitted, some advantages over the Protestant, for the purpose of proselytism. The dazzling pomp of its services and the touching appeal to the sensibilities affect the imagination of the rude child of nature much more powerfully than the cold abstractions of Protestantism, which addressed to reason, demand a degree of refinement and mental culture in the audience to comprehend

them. The respect, moreover, shown by the Catholic for the material representations of the Divinity, greatly facilitates the same object. It is true, such representations are used by him only as incentives, not as objects of worship. But the distinction is lost on the savage who finds such forms of adoration too analogous to his own to impose any great violence to his feelings. It is only required of him to transfer his homage from the image of Quetzalcoatl, the beneficent deity who walked among men, to that of the Virgin or the Redeemer; from the Cross which he worshipped as the emblem of the god of Rain, to the same Cross, the symbol of salvation." (47, vol. 1; Bk. 2, Ch. 4, pp. 291-2.)

While Roman missionaries have made greater use of native beliefs and customs and appealed far more effectively to the affective nature of the non-Christian peoples than has Protestantism, yet on the other hand, in a way similar to Mohammedanism, it raises its converts to its own plane of development and is unable to advance them further. Fairbairn (*Religion and History*, p. 176), asserts that "the father is an excellent authority when the family are children; but once the family is grown they must not be treated as infants. Papacy, making men spiritual infants, stands in the way of the realization of the highest Christian idea which is essentially the religion of manhood, and speaks to men as men." Protestant missions must recognize the value of the dramatic and emotional elements dominant in the lower religions, to simplify its own message and with this as a beginning, to give the more mature Christian teaching. Since many of the Hindu movements are essentially Unitarian the denomination which could best adapt itself to meet the situation would accomplish most for their evangelization. Since the Mohammedans revere the Human Jesus, but deny his divinity, that denomination which could overlook their aversion and supply the very urgently needed moral elements in Christianity would mean the Christianization of Islam and that too without compromising the essentials in the religion of Jesus. The Christian religion, true to the spirit of its Founder must fulfill rather than destroy the hopes of the nations and by becoming all things to all men may save the world.

IV. SYNCRETISM IN RACE AND RELIGION

In studying the evolution of social forces, one notes that the dominant forces of an older order will persist into the new order, and the more conservative the force, the greater will be that persistence. The economic factors are readily changed whenever a new source of food supply is found; the higher social factors, religion and government are conservative forces, and change slowly, and hence should be the last institutions of social control to be seriously affected. Since no movement begins *de novo* or ends abruptly, there ensues the mixing of new and old forces forming a new complex, which is called syncretism. In the education of backward races this process has particular bearing upon the interpretation of their forms of social control and the principles underlying their modification.

In pre-Christian times, many religions were contending for the supremacy, a fact readily seen in the period of the prophets of Israel when Baal worshippers were in conflict with the worshippers of Yahweh. Underlying all these faiths was the will to live, the wish for the life abundant expressed in the longing for a deliverer, a Messiah. This unfulfilled wish was dominant also in religions other than Judaism, and many Christs were adored and importuned to save from the evils of life. The men of ancient times felt the very human need for consolation amid the ever present grim facts of suffering and death, and so created in their own image, gods who should conquer death and hell and bring them redemption and immortality. The Babylonians believed Bel to be the Christ of ancient times; the Egyptians worshipped Osiris as their suffering redeemer; Greece followed the Orphic cults and the Aztecs had their Incas. The myths of Marduk, of Tammuz, of Horus, the sungod, are all pagan stories describing deep human sentiments. Carus finds in the story of Samson, a parallel to Hercules, and other solarheroes. "We will naturally look," says Carus, "with reverence upon this interesting document (referring to the story of Samson) for we know that the hero who is represented by Heracles, Izdubar, Odysseus, Siegfried, Mithra and others is a preliminary and tentative form of that great ideal which found completion in the Christian idea of the God-man, Christ the Judge, who at his second advent is to sit in judgment over the quick and the dead, the King of the world to come where there shall be

no misery, no want, no worry, no death." "The similarity of the Christian story to pagan legends does not lower Christianity to the level of paganism; but on the contrary, it raises paganism to the dignity of genuine religion. Pagan myths, in spite of their crudities, are born of the same yearnings, the same devotions, the same hopes. We do not say that paganism and Christianity are on the same level for they are marked by decided differences. Paganism belongs to the period of nature worship while Christianity belongs to the age in which an appreciation of the soul establishes a contrast between nature and spirit. As a result of these differences, the Christian version of the God-man discards all those features which are all too human and all too material and savor strongly of materialism transplanting the story into that conception of spirituality which pervades the entire religious conception of the age." (15, 81-82.)

After Rome became the center of an unprecedented mixture of races, it was but natural that there should follow a flux of religious beliefs. The most widely spread and significant of these was that of Mithra, whose worship was celebrated in most of the Empire in the early part of the Christian era. This religion embodied many of the traits common to Christianity, was monotheistic, believed in immortality, and practiced ceremonies of baptism and the sacrificial feast in a manner similar to that adopted by Christianity. Since these tendencies were prevalent in those days, it was only by the use of such rites as were common and understood that Christianity was able to commend its message to the belief of men. As Harnack puts it: "Therefore religion was intelligible and impressive owing to the fact that it offered man sacraments. Without its mysteries, people would have found it hard to understand the new religion. Had not baptism chanced to have been instituted, had not the observance of the holy supper been enjoined, . . . then some sacrament would have been created out of a parable, or a word or act of some kind or other. The age for material and certainly for bloody sacrifices was now past and gone; these were no longer made an alloy of any religion. But the age of sacraments was very far from being past; it was in its full vigor and prime. Every hand that stretched out for religion tried to grasp it in sacramental form; the eye saw sacraments where sacraments there were none, and the senses gave them body."

(28, Vol. 1, 287-8.) In the seething caldron of the nations within the Empire in the first century of our era, in the ebb and flow of races and religions it would be naïve indeed that Christianity should never have been modified by these forces. These ancient cults bridged the gap between the old beliefs and the Christian religion. Thus Christianity became the completion of the hopes in the old religions, a *pleroma*, and thus developed into the world religion.

When the Greek mind came into contact with the Semitic, there arose a Christian Neo-Platonic school. While some of the Church Fathers rejected philosophy as heathen, the larger part being compelled to learn philosophy to avert its attacks, began to use it in their apologies. Some regarded the teachings of heathen sages as divine revelations, and because of the similarities between Plato and Christian teaching, not a few believe that he had drawn from Old Testament writings. Justin Martyr, representing a large group, assumed that the Logos inspired the worthy sages of old and he believed that though Socrates and Heraclitus and other philosophers had not known Jesus, they had lived according to reason and therefore they were enjoying eternal bliss. The great spread and influence of Epicurean philosophy, the dominance of Stoicism with its great minds and popular preachers, prepared the way for Christianity by bringing men to consider in the time of great corruption, the highest questions of human destiny, as whence he came, whither he tended and his purpose in life. As religious elements from Canaan and Babylon were incorporated in Judaism, and oriental faiths entered into the Greek and Roman religions, so Christianity was rethought in terms of Greek philosophy and institutionalized through Roman law. Thus Christianity adopted and adapted the dominant principles in the thought and philosophy of the time and by reworking them, not only evolved a higher form of faith, but made itself intelligible to its votaries, its foes, and to the pagans whom it would convert.

Another kind of syncretism is noted in regard to the preservation of old structures and ceremonies. After the fourth century there arose a marked tendency to preserve old temples and other sacred materials used in worship and to reconsecrate them to the service of the Church. In many of the cathedrals

are to be found pagan objects, for example, a basalt basin in the cathedral of Naples which contains a relief showing the worship of Bacchus, now used as a baptismal font, an ancient granite tub at Tarracina, and a pagan mixing bowl in the cathedral at Syracuse. "There was in Naples," says Trede (56) "a temple of Antinous, the well known favorite of the Emperor Hadrian, who placed him among the gods, after the youth had incurred death for his sake. On the place of this temple has stood from early times the church of St. John the Baptist, who also incurred death for the sake of his master. John the Baptist then, in the simplest and most natural fashion displaced Antinous, and assumed in the eyes of the so-called Christians, the same office that Antinous had filled."

At the entrance of these pagan temples were fonts of holy water with which the votaries were to sprinkle themselves as they entered. Clouds of incense and the glitter of candles were prominent spectacles in all of these pagan temples. Jeremiah (xliv, 17), condemned the burning of incense by the Jews to the Queen of Heaven, and acting on the principle, Emperor Theodosius forbade the practice in Christian Churches, nevertheless, holy water, incense, and the glitter of candles were christened as a part of the Christian ceremony. The pagans had their sacred relics, and though the Christian Emperor Theodosius forbade the heathen worship of images, yet these too became a part of the Christian ceremony. Great pomp and processions were important pagan ceremonies, and these too became converted to Christianity. The pagans had sacred places and miraculous watering places and holy pilgrimages, which likewise became incorporated in the practice of the Church. In a similar manner the great pagan feasts were adopted into the Christian calendar. Chief among these are those of the winter solstice or Christmas, of the vernal equinox or Easter; St. John's Day or Midsummer Eve replaced the great water festival of Adonis; the festival of the Assumption of the Virgin, supplanted that of Diana. All Souls, Hallowe'en, the May festival are but a few of the many pagan feast days adopted by the Church as special Christian feast days.

"In the fourth century," writes Bury, "little trace is left of the earlier prejudice against pictures and images which was derived from the Semitic cradle of the new religion. Christians

adopted old mythological ideas and gave them an interpretation agreeing with the conceptions of their creed. The representations of Christ as the Good Shepherd, which were so common, were closely connected with the Greek type of Hermes Kriophores; and in the catacombs we find an Orpheus Christ. The nimbus that surrounds the head of a saint in Christian paintings, was derived from the pictures of heathen gods of light; the rape of Proserpine is portrayed on the tomb of Vibia. With such symbolism, we may compare the habit of dedicating churches on the sites of temples to some Christian saint who offered some similitude in name or attribute to the god who had been worshipped in the old temple. A church of St. Elias often replaced a sanctuary of Apollo, the sungod, on account of the Greek name, Helios, and the temples of Palles Athene might be converted into shrines of the Virgin. It was the same clinging to old forms that induced the Phrygians to call themselves Chrestians instead of Christians, and to speak of Chrestos instead of Christ." (14, Vol. 1, p. 40.) Leo the Great utilized the pagan art of Rome for Christian art: the statue of Jupiter was changed into that of St. Peter, and the goddess Anna Perenna became St. Anna Petrona who is still revered in Campagna. In commenting upon the conversion of Clovis Henderson remarks that "old heathen rites continue to be performed under the guise of Christian ceremonial; and saints' images were carried round as protection against dire illness and death. It was a change of name, but not of substance. Siegfried's dragon became the dragon of St. George, while the virtues of the goddesses were transferred to the Virgin Mary." (29, Vol. 1, p. 14.)

While conversion to Christianity greatly modified and softened the rude character of the Russians, the elements of paganism still persisted among the untutored, simple-minded Slavs, and colored every Christian doctrine. Leroy-Beaulieu asserts that "what Vladimir overthrew was the wooden idol with the gilt beard, not the ancient conception which they represent. The old idols, convicted of being powerless before the God of the Byzantine missionaries were succeeded by Christ and the saints of Christianity." (36, p. 28.) Thus the popular religion became a Christianized paganism of which the old polytheism furnished the substance to be moulded in Christian forms, and the old Slavonic gods, were forgotten only because they

were disguised as Christian saints. Perun their fire-god who drives the chariot of the sun through the skies, was transformed into Elijah whom the Scriptures say went into the heavens in a fiery chariot, whom the Russians now believe causes the thunder; Lodo with all of her virtues survives as the Virgin Mary, while the patron god of agriculture became the popular St. Nicholas, the friend of children. Thus the Slavonic pantheon was merged into that of the Hebrew. As Abbott has pithily put it: "Although Pan has been chased off the highways of Europe, he is not dead, as has been prematurely reported. He has only retired to a country home." (1, p. 240.) Since the Christian religion was not able to offer substitutes for the great hosts of spirits of the fields and forests and firesides, and the galaxy of fairies and elves, the peasants secretly, and sometimes publicly performed ceremonies for their propitiation. Since wizards are still believed to be powerful in averting dangers, they are paid for incantations; at times, the priest is looked upon as a great wizard, Christ as the most benevolent conjuror and God as the supreme magician. "Christianity," as Leroy-Beaulieu adds, "has indeed succeeded in obliterating from his soul the names and memory of the heathen gods, but has not been so successful in stamping on its own dogmas and beliefs. The old paganism and new teaching form two distinct layers, which are clearly distinguished to this day. It is not alone that the heathen rites have been preserved in places—the very spirit of paganism is still alive under a coating of Christianity." (36, p. 27.)

In tracing the development of early English literature, Brooke writes thus of the relation of Christian and pagan thought. "When we consider Christianity in contact with those heathen elements, so many of which, as pregnant motives of poetry, have continued in our literature, the first thing to be said is that, owing to the manner in which Christianity was propagated in England, it did not root out heathen ideas so much as change them. . . . The old battle songs were sung side by side with Christian hymns, the sagas of English heroes with the saga of Christ; the Christian Church, on the hill or by the river, saw during a varying term of years, and without any fierce religious fury, the heathen temple in the neighboring grove. There was a long mingling then, in a peaceful fashion,

of Christian and heathen thought; and through the mingling ran a special temper of tolerance and wisdom and good breeding." (12, p. 190.) "The long intermingling, the soft interchange of heathenism and Christianity, did not exile the captured deities, or utterly destroy the old habits of worship, but took them into service, gave them new names, and clothed them in Christian garments. The great nature-festivals of the heathen, Yule and Eostratide, were now bound up with the birth and resurrection of Jesus Christ. The festival of Midsummer lasts in many observances. New Christian feasts were made to fall on heathen holidays. A great part, then, of the emotions of the past, of the pleasant rustic joy, of the ancient poetic imaginations was retained in the new religion, and made more permanent by the Celtic spirit in that religion. Being retained, it became a continuous power in national sentiment, and therefore, in all our literature. Nor did the new Christianity let slip away the associations which belonged to the time honored religious customs. The Church was built where the heathen temple has been, and the people walked to the shrine of Christ by the same well-worn path by which they had sought the sacred enclosure of the god. Where the consecrated tree had stood rose now the Holy Rood. The groves, devoted to the Nature-god, became the groves of the convent. The hills, the clear wells, the eyots in the river which had been dedicated to the heathen deities of flood and field, were now called after saints and martyrs; and the old emotions were retained unimpaired, though the names were changed. The minor gods and heroes which the various wants of men had created to preside over and to satisfy those wants were replaced by saints who did precisely the same work. The personages were different, but polytheism, with all its romance remained. Even the nature myths were often continued in the legends of the saints. Moreover, 'laws and usages,' says Grimm, 'ordeals and oath-takings, beating of bounds, consecrations, image processions, spells and formulas were clothed in Christian forms, but their heathen character endured. The old was interwoven with the new.' Thus Christian stuff was heathenized, heathen stuff was Christianized." (12, p. 195.)

"Again, what was gracious and beneficent in the doings of the heathen gods was kept in the Christian thought, but it was now done, not by Freia, or by goddesses who were kind

to men, but by Jesus Christ and the Virgin. On the other hand, the dark and dreadful elements of nature, personified in giant and monster, were not lost as poetry, but added to the conception of the devil and his harmful host, among whom were now included the elves, the wood creatures, and the dwarfs; even all the gentle beings who, in the old days wished well to man, and who afterwards emerged from this devilish connection into the kindly and tricksome fairies. The Church grew sharper against the gentleness of heathendom as time went on. Up to about 800 A. D. piety was, however, not importunate. But after that time the ancient and nobler deities, in order to destroy their moral character, were all by means of the transference of their attributes to the devil, made hideous or absurd. Yet, though their moral character was destroyed, what was poetic in their history lived on in legends, in a better way, in a number of fantastic words and images in common use among the people.

Another form of transference is seen in the case of the most widespread of heathen myths. The war of Day and Night, the still greater war of Summer and Winter, of the radiant Sunny-gods and the frost-giants, of the healing and harmful powers of Nature—that war, which is one of the ever enduring roots of poetry, became now in varied forms, the war between Christ and Satan, between eternal Light and eternal Darkness, between the Church and Heathenism, between the Saint and his Tempter, between God and the Universe, and the old Dragon who claimed dominion over Earth and Air,—but whatever shape the changes took the original spirit of the myth is preserved. Its poetry—the poetry of a fierce, adventurous, unending war, various as are the fates and characters of men, shared in by all the spiritual powers beyond our world, a battle in which Earth, Heaven and Hell are mingled,—the mightiest Epic the wit and passion of men have ever conceived—was not made less but more imaginative by Christianity; and the range of the subject was extended. In this world-wide war which transcended the local wars of tribe with tribe and kingdom with kingdom, Jesus was the King, his Apostles were the King's Thegns, and so were all the saints and martyrs, nay every one who fought against the Dragon. Satan is the great foe whose seat is in the North before he falls into Hell. Hell is the dark-Burg which Christ attacks, Heaven is the light-Burg to which he returns in victory. The supper of

the Lamb is laid for his warriors in the great hall, amid the singing of the Angels who are the poets of the battle. When the Apostles are celebrated, as they are in a poem in the Vercelli book, they are heroes who go forth to war, and their work is told as if it were a Vikings expedition. 'Great proof of valour gave these Æthelings; far spread the might and glory of the King's thegns over the earth. Bold in war was Andreas; not tardy was James, nor a laggard on the journey. Daring were the adventures of Thomas in India; he endured the rush of swords.' Simon and Thaddeus, 'warriors brave in battle, valiantly sought the Persian land; not slow were they in the fight, in the play of shields.' . . . These are a few expressions out of many in which the heathen terms of war are transferred to the apostolic soldiers of Jesus. Round about them are collected their thegns, those who accompany them on missions; and all the devotion which tied the thegn to his lord in heathen war, all the disgrace which befell the thegn who was unfaithful, are transferred to the relation of the Apostles to Christ, and of their followers to the Apostles and the Saints. Nor was the war only in the present or the future, nor only since the time of Christ. All the past since the beginning of the world was filled with it. David, Moses, Noah, Adam replaced the English demi-gods, and were their national heroes. A trace of this is found in the genealogy of Æthelwulf as given in the Chronicle. He is brought back from Woden to Sceaf, and Sceaf is the son of Noah, born in the Ark, and Noah carries the line back to Adam; that is, the patriarchs become one with the ancestral heroes. Even before this time, when man was not, this war that filled their imagination had prevailed, and the battle in Heaven of Christ with Satan is described in Caedmonic poems in much the same terms as the contests of Beowulf with Grendel. Thus little of the imaginative passion of war was lost to the Christian Englishman, and nothing of heroic and divine ancestors. The field open to their warlike imagination was doubly expanded; nor was it only the noble and freemen who could join in this fight and find fame in it, but all men and all women, no matter how common their position or enslaved their work." Then followed an account of the Crucifixion, a slight treatment of the Resurrection, and a glowing account of the Harrowing of Hell

and the Doomsday with the final victory of Righteousness. (12, p. 197.)

The Eddas depict this unending struggle, in which the good principle is thwarted but again and again baffles the evil. This strife will cease in some future age when a "Lofty One" or the "Third One" shall appear in judgment on the world. In the Household of Odin was Baldur, the best and fairest of beings, doomed to death by a mysterious destiny. Odin rode to the nether regions to seek his release, and though unsuccessful, he was promised that when a new day dawned, "Baldur shall rule over the young world in its purity and there shall be no more death." Hodur, the blind brother of Baldur, king of Winter, slays Baldur in the game of the gods, and then the world was filled with woe. In the wars that followed with Loki and the giants, Odin and his hosts were vanquished and evil reigned triumphant. Nevertheless the legends breathed the fervent hope that a new day shall dawn and evil shall pass away and there shall be a new heaven and a new earth. Then Baldur shall come forth triumphant, for, as the legends say, Baldur shall come to rule over a newborn world in which there shall be no wrongdoing and no more death."

The missionaries to Iceland, where the Eddas were preserved, were not afraid of old heathen remnants. The children were not compelled to call their fathers' gods devils, but were taught to call Him with the same name that they had lisped in childhood. "Nowhere else, perhaps, in the church history of Christianity," says Anderson, "has the missionary been brought face to face with a race of gods devoutly believed by their own worshippers to be doomed to death. The missionaries had only to proclaim that Baldur was dead, that mighty Odin and Thor were dead. The people knew that these gods were to die, and the message of the One Everlasting God must have touched their ears and hearts with comfort and joy. Thus while in Germany, the priests were occupied for a long time in destroying every trace of heathenism, in condemning every ancient lay, or the oak of the devil, in felling trees and abolishing national customs, the missionaries of Iceland were able to take a more charitable view of the past and they became the keepers of those very customs and laws and precepts and Runic inscriptions which on

the continent had to be put down with inquisitional cruelty." (4, p. 49.)

In this transition, old folklore remnants were interpreted in Biblical terms, as Cadmon's poems, *The Heliand*, the passion plays, the allegories of Milton and Bunyan. So too, the Arthurian tales and the Holy Grail series were Christian settings of Teutonic myths. The Holy Grail became the type of the mystery of godliness, and none but the pure One may dare to sit in the Seat Perilous or see the Grail. The quest of this holy vessel is but the mythopoetic equivalent of the old Baldur legend. Only the Grail can heal the wounded king, and most intensely did they long for the release from the impending doom. Sir Galahad and Percival represent that infinite principle of good that shall right all wrongs and bring the boon of salvation to men. The church used these stories for instruction in righteousness as the following instances show. When Galahad rescues the wounded Sir Meleus from the attack of the two knights, he is told that these two knights are Pride and Covetousness, for Sir Meleus did not make a clean confession before his quest of the Grail. The narrative of Sir Percival and the beautiful woman is interpreted as the dalliance of the Church with deadly sin and the only safety is in the cross.

This same principle has been carried out by missionaries in non-European countries. Prescott gives the description of how the temples in Peru were rededicated to St. Francis, and the burdensome ritual of the Aztecs "prepared its votaries for the pomp and splendor of the Roman ritual. It was not difficult to pass from the feasts and festivals of the one religion to the other; to transfer their homage from the fantastic idols of their own creation to the beautiful forms in scripture and painting which decorated the Christian Cathedral." (47, vol. 3, bk. 3, ch. 2, p. 267.) The Roman missionaries used the same temples and the heathen idols gave place to the statues of the Virgin and the Savior. "It only required of him to transfer his homage from the image of Quetzalcoatl, the beneficent deity who walked among men, to that of the Virgin or the Redeemer; from the Cross which he worshipped as the emblem of the god of rain to the same Cross the symbol of salvation." (47, vol. 1, bk. 2, ch. 4, p. 291.) In all of the Catholic missions great use has been made of pictures, statues, and an elaborate ritual,

even to the extent of displaying each stage of the passion, trial and death of Jesus with all of the different groups of disciples and women standing about.

Two of the most striking exponents of this policy of accommodation and assimilation in the early Catholic missions are de Nobili and Ricci. Xavier, "The Alexander of Missions" with the assistance of the Portuguese government had secured the nominal adherence of a multitude of Hindoo converts. Robert de Nobili, a successor of Xavier, saw that the evangelization of the natives had been tied up too much with the government's business and that the "Prangui Caste" that is the Portuguese caste, was an insurmountable barrier to the propagation of the faith. Here at the very outset Nobili was confronted with the most crucial and difficult of all missionary problems. "'How can Christianity be brought within the reach of India independent of efforts after territorial aggrandizement? How can it be so presented to them that they may be in a position to examine it objectively and to accept it for its own sake?' He arrived at the theoretically correct answer; 'The missionary must be, as St. Paul said, an Indian to the Indians,' and he determined to follow this path in both directions: on the one hand he would sever all connection with the Portuguese; on the other in all concerns of life he would endeavor to appear purely and simply a native of India. In determining on this second step two facts were patent from the very outset; Christianity could only be brought within the reach of the Hindu by imitating the outward method by which they were accustomed to receive religious truth, *i. e.*, by the person recommending it himself appearing in the guise of a Brahmin; and further, he could only hope to win the people of the upper class, of the higher castes, by leaving the whole caste system unassailed and untouched.'" (52, p. 59-60.)

Accordingly he withdrew himself from the old mission and founded a new one in another quarter of the city. Here he fitted up his house with all of the paraphernalia of an orthodox Brahmin's house. He employed a poor but high caste Brahmin to teach him in all the learning of their sages. With indefatigable energy and ceaseless application, he mastered not only their modern tongues, but he became very proficient in the use of Sanskrit, and delved deeply into the mysteries of their phil-

osophy. In all things he conformed to the native customs. His foods were of the simplest, most meagre sorts, herbs and bitters and he abhorred the use of meats. He performed most rigidly all the rites, fasts, ablutions, penances, used the dress of the yellow-robes Sannyasi or penitent and soon claimed to be a Guru, a teacher of religion, a Brahmin from the West. "He shrouded himself in mystery, as many of them loved to do, seldom appeared in public, and he only allowed visitors of the highest castes, and Brahmins in particular, to have access to him. He adopted exclusively the Indian custom of carrying on conversation by means of learned disputations and sought to commend Christianity as the highest philosophy to the Hindus so long trained in the fineness of hairsplitting dialectics. Those who associated themselves with him as disciples he tried by means of thirty or forty days' course to lead to a fuller knowledge of Christianity—again chiefly by disputation; he would then baptize them, though he accounted baptism as by no means implying a break with caste. On the contrary, those who were baptized maintained all the forms and ceremonies of their old castes; they continued to wear the sacred thread, which Nobili himself now did, the only difference being that the Christian 'Sacred Thread' consisted of three golden strands symbolic of the Holy Trinity and two silver ones, typifying the human and divine nature of Christ." (52, pp. 60-1.)

To meet the complaints of the Parava Christians and to allay any suspicions of the Brahmins, Nobili nailed the following notice upon his house. "I am no Prangui (Portuguese). I was neither born in their country, nor am I a member of their caste. I was born in Rome. My family there holds rank corresponding to that of the most distinguished rajah over here. From my youth I have made choice of the calling of a sannyasi; I have studied philosophy and the holy spiritual law. The holy spiritual law which I proclaim obliges no man to renounce caste, or to do anything incapable with his caste honor. This law which I proclaim has been preached in this very land by other men, sannyasi and saints alike. Whoever maintains that this law is peculiar to the Prangui or the Pariahs, commits a great sin; for since God is God of all castes, his law must be observed by all." (52, p. 63.) This "spiritual law" was embodied in the fourth and lost Veda which he claimed to bring

and by which eternal life was imparted. He found the contents of this Veda interspersed among the other Vedas, and in order to strengthen his bold position, he became thoroughly acquainted with their literature, and with a wondrous tenacity of memory, he was able to pick out and hold in readiness for immediate use all passages having any bearing on his position. Concerning the use of this information he writes as follows:

"Besides my manner of life, my food and costume, and my using exclusively the services of Brahmins, there is another circumstance which aids me powerfully in making converts; it is the knowledge which I have acquired of their most sacred books. I find it stated in them that their country originally possessed four laws or Vedas; that three of these laws are those which the Brahmins still teach at the present day and that the fourth was a purely spiritual law by virtue of which it was possible to attain the salvation of the soul.

"I took occasion to point out to them that they are living in fatal error, that neither of the three Vedas which they recognize has power to save them; that in consequence all their efforts are in vain and this I prove to them by citing the very words of their sacred books. These people have an ardent desire of eternal happiness, and in order to merit it devote themselves to penance, alms, deeds, . . . and worship of idols. I profit by this disposition to tell them that if they wish to obtain salvation, they must listen to my instructions; that I have come from a remote country with this sole object of bringing salvation to them, by teaching that spiritual law which by confession of their Brahmins they have wholly lost. I thus adapt myself to their opinion after the example of the apostle who preached to the Athenians the Unknown God." (40, vol. 1, p. 221.)

This type of mission increased and spread widely and continued for one hundred and fifty years. The discipline was so extremely rigorous that few indeed were able to become the equals of de Nobili; many left the field with ruined health, others died in the attempt while a very few were able to complete the severe training. No doubt but that de Nobili did go to an extreme in his conformity, but on the other hand, we must give him the great credit of trying to obtain the native's point of view.

At that period, not only did Portugal not have any posses-

sions in China but also her tradesmen were in ill-repute. This coupled with dread and hatred of the foreigner made residence in China a very precarious procedure. However, Mathias Ricci entered the realm and soon gained the interest of the common folk through his scientific skill. Though he made no attempt to propagate Christianity openly, he privately insinuated some Christian doctrines in his teachings, but only those which did not contradict Chinese beliefs. From the very outset, Ricci determined that his aim should be the combination, and not the conflict of beliefs. He resolved to tolerate everything tolerable and set about to discover how far he could associate Christianity with native conceptions without outraging either. "In the first place, he saw that the state religion of China recognized the existence of one god, and one only, as the supreme object of human homage; a being ruling and overruling all. It is true that the worship of this deity seemed to be partially vitiated by the worship of spirits, but on closer scrutiny Ricci found that these spirits were not called 'god,' and that they acted merely as agents of the divine will, or as intercessors with God on behalf of his worshippers,—a doctrine easily acceptable, nay, even incapable of rejection by any consistent Roman Catholic. Therefore he recognized the divinity of the Chinese creed as identical with the God of Christianity, and he adopted for the latter the name by which the former was designated, *Tien* (Heaven). The next question related to ancestral worship. If that must be called idolatry, then even at the cost of assailing a belief which had become instinctive in the Chinese race, Ricci would have no choice but to denounce it. Now, according to the ancient creed of China, the souls of the dead are not deified. They merely live as the happy inmates of heaven continuing to take an interest in mundane affairs but incapable of exercising divine power. The masses of the Roman Catholic Church for the souls of the departed, the Adoration paid to saints, may well have occurred to Ricci's mind when this problem had to be solved. He decided that the homage paid by the Chinese to the disembodied spirits could not be classed as religious worship; he saw in it merely an expression of filial piety; a civil rite in which Christians might participate without doing violence to their conscience." (11, vol. 11, p. 120.)

His great ambition was, however, to get an audience with the

Emperor and after many vicissitudes he arrived at Peking. There he used every means possible to gain the support of court officials; some he bribed by presents, others he astounded by his mechanical genius and profound scientific knowledge. His fame spread so rapidly that the Emperor desired to see him. By means of his instruments and his skill, and his vast learning in the Emperor's favorite sciences, he gained an appointment within the city with a good stipend and the privilege of opening a college. In his school he trained the youth in his learning and thus by means of lectures he explained inoffensively many Christian principles. Professor Beach says, "His topics were well chosen to attract the literati, and scarcely any foreigner has succeeded so well in clothing Christian ideas in an alluring garb." (9, p. 253.) He reconstructed the calendar, perfected a map of the world and published several scientific books besides works of moral philosophy in which he developed his Chinese catechism. He learned how to remain safely within an empire hostile to foreigners, and especially religious emissaries, and to induce the literati to regard him not as the emissary of another religion, but a great literati from the west. As Hue says, "He thought justly that the philosopher would make more impression than the priest upon minds so skeptic and so imbued with literary conceit." (59, vol. 2, p. 292.) He was successful in carrying out his aim in which he would make himself indispensable to the government through his scientific services, and by complying with the existing forms of religion, he was enabled to spread his own faith in the official class.

This policy was attempted by missionaries of the American Board to the Armenian Church, which aimed solely to instill into those churches evangelical ideas and ideals without alienating any of their members from their mother church. The instructions given to Cyrus Hamlin on the eve of his departure to Constantinople in 1831, contained these pregnant words "Our object is not to subvert them, not to pull down to build up a new. It is to reform them; to revive among them the knowledge and spirit of the Gospel." Goodell wrote about this time that "when I first came into these countries I laid hold of individuals and endeavored to pull them out of the fire; but my missionary aim is now to take whole communities and as far as possible to raise them up to sit in heavenly places in Christ

Jesus." In pursuance of this policy, Goodell and his associates steered clear of all controversy, and directed all of their energy to convey the impression that they were not in Turkey with any sectarian motive but to build up a new community by introducing better methods of instruction and subject matter in their schools. The basis of this practice was the theory that what was needed was not more controversy but more enlightenment in the elements of Christian civilization. Before many years had passed, the missionaries were compelled to abandon the original policy and establish an evangelical church. The mother church tried every one suspected of favoring the more liberal ideas of the missionaries, and imprisoned or executed the guilty and ostracized those under deep suspicion.

The chief causes for this change of policy were: (1) The pressure of the popular demand in the home churches for more tangible results influenced the missionaries to abandon the more obscure and intangible work of quietly enlightening the Oriental churches, and to adopt a method which promised results more easily tabulated; (2) The intolerance of the Oriental church of any reformation led the American Board to insert in its report for 1842 that "whenever those Oriental churches having had the Gospel fairly proposed to them, shall reject it excluding and casting out from their communion those who receive it, then it will be necessary for our missionary brethren to turn from them as apostate, to shake off the dust of their feet as testimony against them and to call all of God's children to come out from among them and not to be partakers of their plagues;" and (3) closely allied to this intolerance was the essential antagonism between Oriental orthodoxy and the missionary doctrines. These churches gave great veneration to a mass of tradition added to the Bible, while these missionaries held even more strictly than Luther that everything not expressly required by the Bible should be forbidden. Thus then the failure of this important missionary policy was due to the imperfect application of its most fundamental principles, *i. e.*, of tact in approach and time for development. (Cf. 6.)

In writing of the conditions in modern Japan, Faust, long a teacher in that land, deplors the fact that still some missionaries think they must Americanize their converts, and proceed to demolish everything that savors of the ancient creed, for-

getting that the old-cast off Judaism was a schoolmaster that led into the fullness of the new religion. "The candid person who knows what Buddhism and Confucianism are and has seen in what respects they coincide with Christianity will very gladly confess that these also are schoolmasters and the mission of Christianity here is, as it was in Christ's time, to fulfill and not to destroy." . . .

"The missionaries belonging to this class have purposely failed to make plain some connection between the lower religion of their hearers and the higher one to which they would lead them. As has often been pointed out the ethical element in Buddhism and Confucianism might easily form a splendid bridge between them and Christianity. Nothing worth mentioning has even been attempted along this line by the missionaries; and, indeed, this harmonizing must be done by the Japanese Christians themselves. Too often the relation to the past is totally ignored and a large part of the missionary work is still done in absolute disregard of all sociological principles." (21, 80.) These are strong statements, but we might add that wonderful as has been the progress of Christian missions and the greatness of the contributions made thereby to our civilization, yet as compared with the wonderful reinterpretation which Christian thought wrought in Teutonic institutions and folklore, the efforts of modern missions have little to show, so perhaps, we must now wait until the native soul of the East shall give us the fuller interpretation of the religion of Jesus.

There has recently appeared a book, which indicates what can be done in assimilating the best in non-Christian writings, "The New Testament of Higher Buddhism," being translations and notes of the New Buddhist writings by Dr. Timothy Richards for many years a missionary, and an able contributor and translator of Christian literature in China. In "the Essence of the Lotus Scripture, we find the same teaching as in the Gospel of St. John in regard to Life, Light, and Love, a teaching which forms a wonderful bridge crossing the chasm between Eastern and Western religion and civilization." (51, p. 2.) As in Judaism, there was the gradual evolution from an imperfect form of religion to a monotheism into a Trinity in Unity in Christianity, so in the New Buddhism there has been a development from a former Atheism into a Theism and on into

a monotheistic Trinity in Unity. The twelve vows are strikingly similar to the teachings of Jesus. "Thus both Christianity and Buddhism by dwelling on their respective ideals, rather than on their respective imperfections, will find themselves inspired to coöperate and exert themselves more than ever before for the salvation of their fellowmen and to study each other's most sacred books. There are dry bones in both religions. What is needed is the Creative Spirit of the Christians, called the Merciful Kwangin by the Buddhists to make these dry bones live again." (51, p. 25.)

"The time of universal intercourse dawned upon mankind with the advent of steam and electricity within the last century. With this has arisen a feeling that the next step in religious evolution is not a monopoly of any one of these competitive religions but a federation of all on a basis that acknowledges with gratitude all that is best in the past in different parts of the earth as Divine, and then finally following the one that surpasses all of the rest in authority and usefulness to the human race. There would be no difficulty in getting the most intelligent to recognize Moses and the prophets of Israel, Confucius and Mencius, the sages of China, Mohammed, God's ambassador to the Arabs, as all sent of God and the final step in religion is foreshadowed in the firm belief of Hinduism, Buddhism, and Christianity, that the supreme Savior of men must be God Incarnate." (51, p. 34.)

McKibben, fourteen years a missionary to China, holds that we are to believe that the same God inspired Socrates, or Plato, or Confucius as Isaiah or John or Paul, and that narratives in the Old Testament pertaining to low standards of conduct, such as deceit and unchastity are to be judged with the same rigor as if they occurred in the Vedas, the Koran or the writings of Confucius. The Hebrews felt the immediate presence of God, and this thought has gradually developed from the tribal stage through the prophets to the culmination in Jesus of Nazareth. "I conceive that this evolution throughout the Scriptures, by toilsome and painful steps, from superstition to spirituality, paralleling the evolution in material nature constitutes them the world's great book of religion; yet that truth attained was wrought in Judea in the same way as in India, or China, or America, by experience and observation, by use of the mental

and spiritual faculties with which all men are endowed." (38, p. 587.) In a similar strain writes Burton from the Fijis holding that if God has spoken in divers manners, then he has not left the Hindu without witnesses. Is not the converted Hindu right when he says that the prophet who spoke of the spotless incarnation, spoke of Jesus? (13.) McKibben continues: "It is piteous to scan the list of hindrances that restrain adherents of the ethnic religions from giving adhesion to Christianity. Sometimes it is the extra-cosmic conception of God exhibited in the Genesis stories; sometimes a difficulty with the Incarnation; or a theory of the Trinity; or Redemption; or doubts about miracles. Almost all of these are traceable to false and indefensible conceptions of the meaning and nature of the Scriptures. When we can cast ourselves on the truth that religion is not adhesion to doctrine but is God's life in the human spirit, made more abundant through Jesus; and on conceptions of Scripture that give freedom of thought without imposing the sanctions of supernatural authority, obstacles will be removed that hinder the penetration of the world with the influence of Jesus Christ." (38, p. 59.)

Similarly writes Hume concerning the views of the Bible held by missionaries in India. Hinduism, Janism, Islam and even Zoroastrianism are book religions with sacred writings held infallible, so the Hindu youth refuse to accept the Christian Bible as infallible as presented by the older type of mission teachings. Everywhere the Hindoo mind reverses Jesus as the incomparable man but they are repulsed by the Western garb in which He is clothed. The Bible is and always will be the most important book dealing with the moral and religious needs of men. Hume adds that the Jesus of the Gospels is certainly most significant, but the Christ ideal has grown and changed with the ages according to the needs of mankind, and the greatest demand of modern theology both at home and on the mission fields is the working out of a new view and an enlarged interpretation of the personality of Jesus. (30.)

The future religion will be born from looking for the highest and best in all religions that help to save man from the ills and sins to which he is prone. How to deliver the lower strata of society from poverty and oppression, the masses of the people from ignorance and superstition, and from the domination of

violent men, redeem all human hearts from selfishness and make them to minister to social needs, is the great problem of the coming religion. Christianity has thus far led us, but we yet look for a fuller interpretation of the religion of Jesus when the nations have known the fullness of the life abundant.

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THE DAUGHTERS AND THEIR MOTHER OR THE RELATION OF RELIGION AND HER OFFSPRING

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A paper read before the Terre Haute Literary Club, April 20, 1914.

These are the generations of Religion; and Religion begot Theology, Law, Medicine, and Literature. And Theology begot Philosophy, Astrology, and Mathematics. And Philosophy begot Physics and Ethics and Psychology and the theories of Education. And Physics begot Chemistry and Biochemistry, and Astrophysics, and Botany, and Horticulture and Forestry, and Geology, and Petrology, and Metallurgy and Engineering, and various other sons and Daughters. And Astrology begot Astronomy, Meteorology and Climatology; and Ethics begot Sociology and Economics and Finance and Philanthropies, a large and goodly progeny and Law begot Politics and Governmentology and Commerce. And Medicine begot Physiology and Zoology and Biology and Bacteriology and Dermatology and Pathology and Morphology and Anthropology and Surgery and Anatomy; and Literature begot Poetry and Prose and History and Drama and Tragedy and Theatre. And these in turn begot each numerous sons and daughters as numerous as the sands on the seashore, which if a man be able to count the sands of the seas, so shall he be able to count thy offspring, O Religion. These are the generations of Religion, and Religion walked with God, and she is thought to be no more.

The subject of The Daughters and Their Mother was suggested to me by a reading of a most valuable book, entitled The Meaning of God in Human Experience by William Ernest Hocking, Assistant Professor of Philosophy in Yale University. Something he says in the opening pages of his book gave me the idea I am now attempting to present to you. While however this paper will contain a number of quotations from that book and a number of ideas found there, it is not a resume of the book nor any presentation of his thoughts. Whatever use I make of his ideas is entirely for my own purpose of showing the relation of Mother and Daughters, or Religion and

Her Offspring. Under the following headings I shall now briefly present The Daughters and Their Mother:

- (1) Establishing a Blood Relation;
- (2) Misunderstandings between Daughters and Mother;
- (3) Discourtesy of the Daughters;
- (4) Inspiration from the Mother;
- (5) Does the Mother Know anything? Or Is Religion Idea or Reality?

It would not require much investigation to show that the various branches of human knowing are related and interrelated in such wise as almost positively to show a genealogy like the one or similar to the one given in the opening paragraph of this paper; one branch of learning begot the other, and tracing them all back, we find Religion to be the Mother of them all. From the dawn of human intellect we find many busying himself with the nature of God and His world, Theology was the natural inquisitiveness of man into reasons for the commands and demands of whatever religion was known to men. Whatever other knowledge man had was part and parcel of Religious knowledge and religious life. A mere survey, even a superficial glance at the laws of Moses makes plain the vision that all phases of activity were included in the religious life, and that many even of the most recent New Thoughts and New Divisions of Human Knowing have, not vague, but well defined beginnings in the Mosaic Religion. In other words we see the Mother Religion nourishing and shielding these tiny babes, giving them her milk to drink and her guidance for protection until such time when strong and self-relying, they might each in turn go out to found a family of their own. In Exodus chapter 20 and following we find not only the beginning of the study of Law, but a fully developed system of laws, a full grown daughter of religion. Leviticus chapter 13 and following are an indication that the science of Medicine was also a full grown daughter of the Religion of Moses. Perhaps nowhere except in modern scientific journals is a more minute diagnosis and conscientiously scientific prognosis of leprosy given as in these chapters of Leviticus. Take the 12th chapter of Leviticus and dozens of other places in the first few books of the Old Testament and you find as complete and excellent a system of hygienic

rules as few to-day know, and fewer in our modern licentious civilized life ever dream of heeding. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest, . . . thou shalt leave them for the poor and stranger." In this we behold the smiling face of the little child Philanthropy. "Thou shalt not curse the deaf, neither put a stumbling-block before the blind, but shalt fear thy god. I am Jahveh." In this and countless others like this we recognize not any longer the child but the young lady we have to-day named, "Ethics," while in the following we cannot fail to see the modern well-bred "Etiquette" with the additional spiritual light of her mother, "Before an hoary head thou shalt rise, and honor the face of an old man, thou shalt fear God, I am Jahveh." (Lev. 19, 32.) Even the spiritual offspring of Ethics, sometimes called "Love of Humanity" was already born when the Mother still held all her children in her own home, as is evidenced by this bit of history: "If a stranger sojourn with thee in thy land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt, I am the Lord your God." (Lev. 19, 33.) These few children of Religion named at random were, as you see, already born at a time when the mother did not yet dream of ever parting with her offspring, and like every mother, happy in merely attending to her children's wants without thought that they would some day wish to leave home to add glory and lustre to her hoary head or perhaps, who knows, to bring shame and sorrow to her loving heart.

That this is not merely a dream of my own but a fact can be verified by studying any of the students of the History of Religion. Morris Jastrow, professor in the University of Pennsylvania, in his Study of Religion, says: "Medicine remains within the clutches of religious belief longer than one might be tempted to suppose, in view of the apparently materialistic basis upon which this science is grounded. To this day in the Orient, and among the lower classes in the very heart of Europe and America, magic is still resorted to as an adjunct to medicinal potions in the treatment of disease. It is accordingly, natural to find that two sciences like theology and philosophy, which

have so much in common, are not differentiated until a comparatively late stage in the course of civilization. In Babylonia and ancient Judea philosophy continued to be an integral part of theological speculation. There was no philosophy outside of theology, that is to say, beyond the limits represented by the religious interpretation of the phenomena of the universe."

And let me add by way of parenthesis that even as in Egypt and Greece, where it is claimed that Philosophy was the outcome of an opposition to religious interpretation of the universe, the blood relation which we are now considering is just as clearly established even if the daughter felt duty bound to go beyond or contrary to the teachings of her mother. It seems quite clear to me that this country and government is just as much a real child of England as she would have been had she remained under the protection of the mother, and even though it was in opposition to the mother country that the new country sprang into self-assertive manhood, or under the stress of modern demands, of woman's vote, we might say womanhood, she is blood of her blood and bone of her bone.

(2) MISUNDERSTANDINGS BETWEEN DAUGHTERS AND MOTHER, OR CONFLICT BETWEEN SCIENCES AND RELIGION

Misunderstandings between daughters and mother spring up everywhere and always when the daughters are spirited enough to make and cut out an independent life for themselves and have not yet grown into mature womanhood to know and appreciate the meaning of motherhood, of unselfish labor, of painful joy and self-sacrificing pleasure. It is not necessary for a mother to know every detail of every calling or profession of every one of her children in order to be an inspiration to all of them, but it is necessary for the children to know and honor and love and appreciate a mother in order to become self-respecting and worthy in his or her separate and independent life, for when all is said, the better one understands his mother and his father the better does he understand himself, the more dependently independent he can grow in and along with his natural powers and aptitudes. We are only too apt at times to feel that we know so much better than our parents ever dared to know, but as we grow wiser through age and experience we sometimes have the greatness to change our minds, to realize that with our

superior wisdom we knew not everything, indeed the very things we were so slow to understand may have been the most precious possessions of those supposedly ignorant authors of our lives and the most woeful lack in our own telescopically magnified Selfhood.

These misunderstandings, however, are a part of our self education, and happy he who discovers his real Self before it is too late to mend his ignorance and transform it into a broadened, cultural, spiritual knowledge.

The conflict between Religion and science has been often more bitter than the facts on either side would justify, but like all conflicts, it is the misunderstanding of those closest and dearest to each other that are so hard to heal, so seemingly unreconcilable, while at bottom both the contending parties may be honorable and noble in contention and the points of disputes so small that neither party could conscientiously give a logical, sensible, understandable idea of the difficulty. The wisest course often is not to dwell on the disputes, but to forget them and to return to yearning blood-relationship that calls for embrace. To rehash the trouble means often to renew the bitterness. We know all this and would indeed think it wiser not to open the disputes, were it not for the fact that so many think that Religion walks with God and is no more, that the feeling aroused can be only that of reverence for the Mother that has passed away, while the truth spoken about the dead, or the supposed dead, will not be so enviously criticized, nor so vigorously opposed.

At one time the Mother had in her charge all her daughters, and they were all unconsciously happy in her home. The Talmud, the great storehouse of Jewish learning, the text book of strict orthodoxy in Judaism, contains all human knowledge knowable or known to the wisest in the days of the doctors of the Talmud. A fine unconscious mixture of medicine, Mathematics, Astronomy, Law, Folk-lore, myth, history, hygiene, Geography, geology, in short every branch of human knowledge then known to man was known and converted into religious knowledge and so treated by the doctors of Jewish Religion. This was true among all the Europeans up to the present awakening of the sciences. The clergy were the only educated men; whatever learning there was they held and used to the best of their

ability. It is said that up to the last century a man receiving his Ph. D. degree at any of the universities was expected to embody in his dissertation every branch of human knowledge; he was expected to know and no doubt knew, whatever there was to be known. How meagre that stock of knowledge must have been we can easily picture to ourselves when we know that no one receiving that same degree to-day knows hardly the alphabet of his own limited field of study, one small arc out of the great and ever enlarging circle of knowledge. No doubt the Mother felt irritated that she could not grow along with her ever maturing children, and the children were irritated that they should forever be considered mere children and hold on to the knowledge they learnt as children. Instead of reconciliation there was conflict upon conflict, bitterness upon bitterness, until mother and daughters grew into enemies, long misunderstanding each other's motives and each other's lives.

The conflict, however, is growing less acrimonious, probably because the mother is supposed to be dead or dying, and so we hope to bring about a reconciliation for a better understanding of the noble vitality of a Mother who has produced such fine offspring.

Countless pages of human history, all written with human blood, drawn from living human bodies, record some of the bitter misunderstandings between Mother and Daughters. Yet, I shall be so bold as to condense the gist of the matter into a few short sentences, and then turn to a worth of the contending parties, not to their worthless, perhaps not altogether avoidable, misunderstandings.

Religion speaks with **AUTHORITY**, has always so uttered its revelations, its injunctions, its prophecies, its commands, its mysterious insights, its illumined flashes of the **BEYOND**, of the gazed-at but Unseen reality. Religion has spoken of the Unspeakable, the Ineffable; it has attempted to prove the Unattainable attainable, the Invisible visible, the Infinite finite; it has **SEEN** the mighty sun sinking behind the horizon, yonder, just out yonder, where the waters touch the sky, there, just there, and **IF** you only could get there in time, you could touch with the hand what you have already touched with your eye, for, after all is said, is not **SEEING** merely touching at a distance? So speaks Religion about the spiritually tangible, just

out yonder tangible world! We are all big boys, we want a strong hand to guide us, to command us, to point the way we might in the exuberance of youth attempt to climb. Religion as it has been conceived, let us not yet say misconceived, has attempted to speak AUTHORITATIVELY on too many subjects, and has been very diffident to permit its authority to be questioned. Religious men, feeling the power of the divine spirit, authorizing them to act, to speak, to labor, have been unwilling to listen to other spiritual men, also feeling the divine spirit within them, speaking with the same authority on subjects on which the religious men had NO authority to speak authoritatively. Religion has locked the doors of the house that the daughters might not escape, instead of realizing that these daughters are grown and should go out to found new homes with the blessings of the Mother on their heads.

This reluctance of allowing the new revelations to usurp the old authority is a disguised blessing, making staple the flux of liquid materials of life. *When* to let go is always a question and will be both with the mother and the daughters and granddaughters. Not only did Judea sentence Jeremiah twice to death, imprison him several times, flog him and put him in the stocks for his daring divine message, not only did the Church burn Giordano Bruno in 1600 at the stake for his revelations, but every daughter has done the same thing over and over again; Law has burnt witches, Medicine has bled the weak and has repudiated her discoverers and only slowly recognized her prophets, even so material a daughter as engineering has laughed Westinghouse out of the office, and then opened her hand of welcome to him. And so on throughout the whole human life. It is self-preservation that prompts man to beware of the impostor, often building walls to keep out the false prophet and thus keeping out the true prophet at the same time and with the same protective walls.

If, on the other hand, it is true that Religion has dealt unkindly at times with her daughters and her prophets, the Daughters, by whatever names they are called, have been more dogmatically unkind to the Mother, who nourished them and raised them up and brought them to maturity. If Religion has been slow to recognize the divine qualities of the daughters, the daughters have done worse, they have refused to recognize

the divinity of their mother, and have put up FALSE GODS, gods altogether too small for reverence, circumscribed by the daily toil and daily outlook, by the circle of the earth. Making and discovering infinite heavens, they made finite and earthly their gods and their worship of gods. Unable to see the Infinite, they shut their eyes altogether, and proclaimed, Behold, there is nothing to see! They have done as Hume has showed them, he has found no Self in all his experiences! He has gone out of his house, as some one has so aptly put it, and looking in at the window, was unable to discover himself at home. They have with the spark from infinite wisdom brought to earth wonderful discoveries and blessings and then have strenuously denied that they have any mind, or self, or beholding power, or discovering power, or spiritual power, or as I have put it, they have shut their eyes, and cried, Behold, we cannot see!

All this might have been avoided, it seems to me, if Religion had realized that there is work for the mother and work for the daughters, that rearing and inspiring and loving children is the Mother's work, while the children have other work, different work at present, but not so different in kind but that a mother's love can make it richer in quality and artistic creativeness. But it is too late to speak of this now, the love which the Mother meant to give was turned into gall, and bitterness was the outcome.

(3) DISCOURTESY OF THE DAUGHTERS

Whatever the differences between Mother and Daughters, it is never proper to speak disrespectfully of her and to persist in annoying her. For after all, a Mother that has produced excellent children must have been an excellent mother, and without her life we could not have bridged from the nowhere or the somewhere to the Here and Now. And when in the quietness of thought we reflect we shall see and understand that her life and labor for us is at least as lovable and certainly as well calculated for our blessing as any other acquaintance or any other friend we have cultivated. A Mother that has had life to give must have had life, pulsating life, and it is far nobler in us to respect that life, to study its origin, its meaning, if we can, than to neglect it, or harass it, or return gall for ignorance, if ignorance it was, or disrespect instead of reverence.

(4) INSPIRATION FROM THE MOTHER

There is no question in my mind that a true man will say of his mother, even though she be dead, or he may think her dead, as so many think of Religion, at least what Cowper said of his England: "With all thy faults, I love thee still." It is impossible, in a mere outline of so vast a subject, every paragraph of which might well have served as an essay in itself, without exhausting the subject, to state even in barest outline what this religion of which we speak has meant to men, does yet mean to men and women, what it ought to mean and what it ought not to mean. Religion has been defined countless times and shall be as many times defined, but we shall leave all that mass of idea-stuff for the present, and I beg you to leave it out of your minds for the present and follow me only in a few popular, modern ideas of the so-called practical men, or perhaps of the ever increasing masses who think that they think, when they merely drift away from thinking, through a lack of interpreting their own experiences.

For the present I mean just this: The common man who speaks of his experiences in terms of his experiences without going into the labyrinth of explanations about the origin of knowing, or epistemology, without discussing the mind-stuff, or the parallelistic theory of physical and mental worlds, he probably knows intuitively, directly, unquestioningly more of his mind than the man who has gone out of his house to look in at the window to discover what he can see of himself. It is evident that he will not see himself, for he is not there, he is looking in at the window, and will never see himself inside. The man who looks at his mind is already looking at something which is NOT his mind and will probably not find it. So is the man who looks out to see God, he will probably not see Him. He sees him unconsciously, when he is not looking in at the window. But enough of this at this time; people who say they have no religion, they owe nothing to religion, have probably gone out of their house to look in at the window only to discover that they are not at home, that what they see in their home is entirely different from what they had hoped to find. Chairs, tables, books, papers, pictures, all this they see, but not a SELF. So too when we go out to find RELIGION. We find it not. We have heard people say all sorts of things as to what

their religion is. As Religion has given birth to these various arts, sciences, activities, each in turn growing strong and proud and beautiful, each one at some time or other said, This is my religion. My Physics is all I can see of God. My Ethics is my Religion. My music is my Religion. My social work is my Religion. Or another says, My religion consists in being honest in business. Making boots honestly is my religion. I am devoting my entire life to healing the sick and the healing art is my religion. But the fact is not one of these occupations, arts, or sciences is synonymous with religion. Why not? some one may ask. If these are all the children of Religion, why is it not true that in these children we see again the life of the Mother? And I would answer in the words of Prof. Hocking, "No matter which one of the offspring of Religion is most appealing at any time; religion is exhausted into none—into nothing less than the totality of her children."

I will go still further and say that not any of the sciences, or arts, or occupations, could possibly be as well developed as they are if they had not separated from the parent Religion, for it is evident that no one can do all things quite as well as he can learn to do one thing. Furthermore, we seem to see religion in its full blast only there where life is still in a way unified, that is, as Hocking says, among the peasantry, "For here," he says, "it is still the whole of men's art, the whole of their literature, their philosophy, their poetry, their music, it is still the whole integral of their higher life, and should they lose it they would lose all that distinguishes their existence." With a fine sense of the existing order of development to-day, witnessed by each one of us in our own and others' lives, he continues: "In so far and fast as they grow into possession of more individual forms of these same values they incline to let the separate practice of religion lapse."

Indeed, is it not true with you and with all of us that as we grow more interested in our special work or study, we immediately think, nay we do not think but act as if we have found a nobler form of religion, our special work, and with a fine sense of the superiority of our insight we condescend either to appear religious in order to help the lower masses of humanity, or because the unintelligent but respectable friends expect it of us. But if Religion clothes itself in the Arts, in the Sciences,

in our special Work, if Religion is synonymous with Sociology, or with philanthropy, or what-not, then is it not fair to ask, What is left to Worship? Is it merely because Religion has been the Mother of the Arts, of philosophy and her numerous progeny that we in our kindness pay her some homage, pretend to be respectful and respectable? If that is so, if religion is dead, or dying, then in the name of our manhood and womanhood, let us be merciful to her old age and suffering, and let us allow her to die in peace and at once. "Let religion vanish," says Hocking, "if it is to vanish; but know that it is impossible—in any sense sanctioned by history, or faith, or clear reason—that religion should be merged with any Art, or with all Arts. The position of Religion in the world is, and has been, unique; and with the preservation of this distinction its very nature is bound up. The very work done by religion in the course of history has depended—despite her union with the arts—on the clear eminence, above all her contact with affairs, of a summit which is No-art and touched by No-art."

At any rate we will grant this much that the inspiration that in the past has been drawn from the fountain we call Religion has been the creator of all that is beautiful in Literature, of all that is sublime in painting, of all that is lofty in architecture, of all that was holy in life, of all that was heroic in deed. I was about to change the past tense of the verb to the present and say that religion IS etc. but I will not o'erleap myself, so I shall merely ask, and answer in the next chapter, Has religion any message, has she anything to say, has all life ebbed out of her, and found a new birth in her children?

(5) DOES THE MOTHER KNOW ANYTHING? OR, IS RELIGION IDEA OR REALITY?

Thus far, you notice, I have carefully avoided any polemical reference to your religion or my religion, for I am not discussing either of the two concrete embodiments of the religious life in man, but I want to say now, without inviting argument on the point because it is not the object of this paper to narrow itself to sectarian conceptions, that on the whole Judaism and Christianity have pursued two different methods of making concrete the spiritual reality! Judaism has insisted on action, 613 commands to-do and not-to-do we have insisted on, while Chris-

tianity has always started from the other end, the creed, and then the life-activity. Now, it is my conviction that the Creed follows the life as consciousness follows brain activity. A few weeks ago I was on the train and heard a discussion about Terre Haute by two traveling men, one of whom sat on the same seat with me, the other opposite me. Their opinion was that Terre Haute is the worst city in the country, that Indiana is ashamed of this city, and that there are probably not more than twenty-five or thirty per cent of decent people here. I took out my note-book and made the following entry: "Nothing that I shall do will make that the truth, everything I shall do will give it the lie." I believe that we get our belief from action, and not our action from our belief. Let me put it baldly thus. We do not act nobly because we believe in God, but we believe in God because we have learnt to act nobly. Even the lowest sinner who turns to the nobler life, if only in feeling, already knows the presence of God, his ideas, his creed have become real to him, and he is growing into something better by virtue of his changed heart. Be that, however, as it may, I believe that the conflict between the God-Reality and the No-God-Reality is ever with each of us in some form or other, and our answer depends on our life, and then our life will depend, will draw waters of joy from our answer.

If, on the other hand, you expect me to bring God into this room bodily and show him to you, I answer, I cannot do it, any more than you can bring your mind into this room bodily and show it to us. There are some things, there are many things we can not thus handle, but we are not less, but more certain of just this and such realities than we are of physical realities, so-called. As already stated, whenever we look for our mind, we find that we are doing just what Hume did, we go out of our room, look in at the window, and confess that we do not find anybody within. Whether it be the knife that we employ in dissecting the brain, or the mind in analyzing it, we always return with empty hands, for we find no one within. It must always be thus. For, when we look with our mind at our mind, we are not looking at our mind, our mind is occupied in looking at something Not-Mind, Not-Self; the looking element, the Seeing-power, the examining power, THAT IS the Mind, and what we see, look for, analyze, is something other than the looker,

the seer, the analyzer. It is plain to me that we shall never see ourselves within the room when we look in at the window. Very philosophical is the prompt answer of one of the sons of Erin, who being asked by the judge in a trial what his friend did when he was alone in his room, said: "Sure, your honor, I don't know; I was never with him when he was alone."

What we do find when we look in at the window, is chairs, tables, books, carpets, pencils, dishes, pillows that we have arranged or disarranged, and in all these various things which we have made or merely bought and arranged or disarranged, we SEE ourselves. Our spirit has been at work, and let but the slightest paper be out of order, or a chair be on the table when we know we put it on the floor, and we at once know that there is or was a Not-Self there, another self, of whose mind we know no more than we do of our own, but we judge, nay we know, the everyday man, knows, he does not judge, that the disarrangement of the chairs, pillows and books shows the presence of a Not-Self another person or persons. The paper, the chair, and the pillow are not persons but they are the plastic materials in which mind makes itself felt, and known to Other Minds. The finish of a chair shows the Mind that was at work, the jingle of a poem shows the Mind that was at work there.

Thus we find God also. Not when we go to look directly, but when we do not look, when we LIVE. We find that we knock our head against the Spiritual reality at every turn of our day's labor, we behold the tree which we cannot create, created, shaped, formed, and we can speak to that mind of the tree in exactly the same way as we speak to the mind of any man by a spiritual process that transcends all understanding, and we have written the history of the tree, of the flower, of the potato as knowingly as we write our own history, more knowingly, and all because we have communicated with that tree-mind, with the Infinite Mind that holds us all together just as the reality we call life holds together our organs, our cells, our ideas, our ideals. We touch God with our hands, our eyes, our ears, our thoughts, and then we go out of our house to look for God. We cannot find him that way. We have already found Him when we look for him, for ideas, all ideas are bound up with experience, all the mythological characters to the contrary notwithstanding, for they are all combinations of bits of reality. No one can

dream of anything but of bits of experiences arranged and rearranged in unreal or undreamed of possibilities. When we go out to look for our mind, we have already found Mind, when we go out to look for God, we have already found Him. This thing is so simple to me that I wonder at the lack of wonder of our ability to see a flower, to smell a flower, to see the stars, and hear the thunder. How do we see a flower? What is the flower, and what is the reality that does the seeing? Yes, but someone interrupts, and says: That's all very pretty talk, and very ingenious, but where is God? You haven't proved any God with all that talk.

Very well, I say, if all that means nothing to you, if the beautiful deed does not show you a beautiful mind, if a magnificent painting does not show you a magnificent mind, if a sublime cathedral does not show you a sublime mind, if an orderly arrangement of books, figures, things, does not show you an orderly mind, if orderly workings of nature does not show you an orderly Mind, if the sublime cluster of stars does not show you a sublime Mind, if ineffable beauty of the little arc of the Universe which we have ability to comprehend does not show you an ineffable Beauty of Mind, then I have nothing more to say, and shall say nothing more, for words are meaningless where ideas lack the force of Experience. But this I know, and shall now invite your attention, I know the Reality of Religion as separate and distinct from everything she has produced, and I know the meaning of Worship, both from my own experiences, and these you cannot touch, you cannot deny, for they are not yours to deny, you can only say, "I have not had such experiences," and then I say: You can have them, if you wish.

Whatever you may think of Religion, this much you will grant that she has form, and color and tone, and shape, and methods all her own. We can literally see a certain something in a man or woman that is not to be mistaken for anything but a religious color, a spirituality that cannot be described, the intellect cannot handle it, language cannot portray it, yet there it is, a religious expression. You may look in vain for it in our modern rush of commercialized activity, but when you have found it, you know it, it is unmistakable, it is a religious expression, which very few of us ever have, and some of us only at times, at certain inspired moments. There is a religious tone of the voice, evasive

as to pitch and timbre and all that, but real, you know it, you sense it with the intuitive powers of soul. For let me say right here that the intellect is not the only avenue of information: occasionally the soul, the I breaks through the intellect and SEES deeper than the intellect, too deep even for word-painting, and when we thus see, it is prophetic vision, religious SEE-ing, authoritative knowing, and when the force be great enough, it is authoritative Pronouncement, announcement, or what you will, you do not mistake the religious *force* of an idea though you cannot always make out the *meaning* of the idea from the intellect's point of view.

Something of the authority of a religious idea as distinct from an intellectual idea may be gathered from a quotation of Tolstoy, written after seeing an execution at Paris (Hocking, p. 466):

"When I saw the head separate from the body, and how they both thumped into the box at the same moment, I understood, not with my mind, but with my whole being, that no theory of the reasonableness of any present progress can justify this deed; and that though everybody from the creation of the world on whatever theory had held it to be necessary, I knew it to be unnecessary and bad."

Perhaps Tolstoy is too far away for you to realize that he meant anything, if so, let me tell you of a religious conviction born in upon me a few weeks ago, as I beheld for the first time in my life a creature that looked like a man, that would pass as a man in our city, a real man, drunk, and in appearance to me so horrible that it were the most unpardonable insult to any dog to compare him to that most faithful of all animals. And when I saw that degraded image of our Maker, I saw the truth flashed in upon me, in spite of all the intellectual arguments that of business interests, of human liberty, of necessity, and all the rest, all of which I have most strenuously held and advocated, I saw the truth flashed in upon me that this city and all cities in this country will, must and shall be dry territory. That's a religious truth of whose certainty I am as sure as that I speak to you now as that you are listening to me. Religion is a superintellectual certainty of the presence of God in the affairs of man, in the affairs of His Universe. Without this certainty, it seems to me, life cannot renew itself, renew its creativity in the very Arts, sciences, and Walks that we sometimes

think have usurped the throne of Religion. Religion is the fountain of youth, in which each toiler must for ever bathe to find new thoughts, new power, new hope, new courage.

Intellectually what is the meaning of life? I am now addressing myself to those who say, or tacitly believe they believe, that they can and must live by the intellect alone. If you wish to be philosophical, it shall please me well, but let us go to the whole length of our logic. If your physics is your highest inspiration, or your Painting, or as so many say, Virtue is its own reward and its own Happiness, or happiness is the end of life, or energism, a mere absorption and enthusiasm in the work of the hour, is the explanation of life, then I ask, be logical, and tell me: What for? Why must you have paintings? Why happiness? Why love? And what is love? And what for? And why must we be born? And being born, what shall we do here? And why must we do what you say we shall do. And why must I not step on my brother's rights. What are rights? Why has he rights? What is the use of it all? Suppose he has a right to imprison me because I have taken his potatoes, why has he potatoes and I have none? I think there is more philosophy in the answer a theatrical manager gave a gentleman who was pleading with him to take back some of the girls he had discharged because of their fading beauty. "They are not pretty any more, and I can't use them," was the manager's argument. "But they must live," said the gentleman. "Why must they?" calmly retorted the manager. Yes, why must they? Why must we all live? What for? Isn't it a huge joke? Our intelligence, if that be the highest voice within us, if that be our God, ought to answer. Why must we live?

What answer does Sociology, the modern god, give to that one question alone? All the problems of Sociology would be solved, if we could only answer that we don't have to live. Even the command not to commit suicide is only a religious command, and as Religion is reborn in Sociology, and Sociology has too many problems now, why not help the solution of the problem by answering, We don't have to live. Let us destroy ourselves, and create no more. Intellectually, I can see no argument that would offer anything better as a solution than the suicide theory, and the non-creative theory. Intelligence has already seized on the latter theory in the Intelligent, the Upper

classes, the rich, the refined human beings, and has ceased producing children more than the fixed income will allow to support the offspring in proper style. I could bring a thousand arguments and so could you for showing that life is a silly farce, a useless misery, an unpardonable mistake. Tolstoy's answer is again here very significant, though not the whole answer that one might give (Hocking, p. 467):

"One can only go on living when one is intoxicated with life; as soon as one is sober, *it is impossible not to see that it is all a mere fraud*. Sooner or later my deeds will be forgotten, and I shall not exist. Then why go on making any effort. . . . How can men fail to see this?

"I now see that if I did not kill myself, it was due to some vague consciousness of the invalidity of my thoughts, I, my reason, has acknowledged life to be unreasonable. But how can reason, which (for me) is the creator of life, and (in reality) the child of life, deny life? There is something wrong here.

"Then I turned my gaze upon myself, on what went on within me, and I remembered that I only lived at those times when I believed in God. As it was before, so it was now: I need only be aware of God to live; I need only forget him, or disbelieve in him, and I die. 'What more do you seek?' exclaimed a voice within me. 'THIS IS HE.' He is that without which one cannot live. To know God and to live is the same thing! . . . and the light did not again abandon me."

Religion as it seems to me is the totality of life, the Whole of which life activity in its various branches of Literature, science, art is but part. It is the oxygen of life, to breathe religion is to live again a fuller life, is to be prepared to do the work of life with that suspended judgment which marks the highest intelligence in man. For Intelligence is not the only avenue of communication with the infinite. Intelligence is soul experience worked into Idea, but we must not fail to understand that all life does not start with Idea but with feeling, and when feeling becomes detached from our life and only when it so detaches itself does it become Idea, while Religion opens up avenues of experience that are not yet translatable into Ideas, while all ideas become and must become object of Religion.

An example from what seems now to be passed or passing Jewish religious life will make clear what I mean. Brief it

has to be for this paper is already longer than I had thought of making it.

The sanctification of the Sabbath in the Jewish home brings about a transformation that no Jew of modern life and certainly no Non-Jew has any conception of; it is a reality for which one has no words. You ask me what it is, I answer, very simply, it consists of blessing the Sabbath lights, blessing the bread, sanctifying the day with a blessing over a cup of wine, and a table prepared with love of Religion, the meal is not merely something to eat, it is in honor of the Sabbath, and the Sabbath is in honor of God. A hundred little courtesies to the Sabbath are observed, and this brings about a result which I cannot put into Idea, but which exists in reality, and which I assure you is Religious experience, a cleansing, an uplifting, a feeling altogether different from anything else experienced, but there it is, a Reality. Analyze it, and you find nothing. Have you ever analyzed love? To analyze it is to lose it, is to deny it, is to ridicule its unwritten observations, but it is a fact. What can a man find to say night after night that he has not already said? What can one write to a beloved person that he has not already written time and again? What is there to love when the person loved is not there? And yet I am inclined to think that no presence of the person is comparable to the remembered or dreamed of love, the idealized love. If you don't understand this, I have no words to make it plain, but it is fact, it is reality. So also is this Religious experience synonymous with Love of God. Love of God. What is it? I cannot say any more than I can say what Mind is, but I know how mind manifests itself in some ways at least, and so I know that Love of God manifests itself in that same lingering around the house of God as love expressed itself in the lingering around the house of the loved one. When my father used to remain in the synagogue hours after it was closed for services just to study the Talmud in the house of God I know now *that was love of God*. So there are a thousand expressions which you know to be expressions because of Love of God, and there is a meaning there quite different, not synonymous with, love of humanity. Love of humanity is contained IN love of God, but not vice versa.

Not only this, there is something quite distinct from any intellectual process that is the result of true prayer. No doubt you have often thought to yourselves, and do so yet, What is the

use of prayer? We surely cannot change the laws of nature with our prayer. Perhaps not that, why should we wish to change the laws of nature? Do we change the laws of nature with our thoughts? Yet we think, and love to think. All the results of thought enter into true prayer, yet the result of prayer is quite other than the result of thought. The result of prayer is not less intellectual, but I should say Superintellectual, for certainly results there are in the soul life too deep as yet for the descriptive word, not yet detached from life sufficiently to be put into words, unless it be the modern forms of prayer that can very well be put into words and only words. When I speak of prayer, I mean prayer that reveals to us the nearness of God, a nearness that no mere thought can bring. You may not understand me in this age of wordy prayer, or prayerless words, but you will not doubt me when I say that prayer is the assurance that we are comprehended by God, that we are breaking through the veil of mist more effectually than we break through by the process of thinking. Thinking is a process of discovering Reality, but the process of thinking is not the only breaking through and not the completest insight. All thinking, all results of thought must be poured into the process of prayer, and the result is a certainty quite other than mere thought certainty, it is Religious certainty, a certainty that has moved and does yet move the actions and motives of men.

The mystic does not so much say WHAT he knows but THAT he knows, that knowing is individual, it cannot be told, it can only be reknown through similar experiences. Will you permit me to be personal once more, and then close?

I had the sad experience, which is the lot of all, of losing both my parents this year. I know what we can say of life and what we know of death; I know that it is natural to die, and I know that out of this universe we came and into it we return. All that is thought, and valuable thought, but we Jews at such a time go to the house of worship and recite the prayer called "Kaddish" which is an acknowledgment of our faith in God's Wisdom and Justice. That and nothing more. When out of feelings of reverence I went every night to the orthodox synagogue in Savannah, Ga., where I visited last summer, to pray and to recite that prayer, I knew that I shall not change the laws of nature, nor in any way change the change that has taken place, yet I felt that strange peace and nearness of God

that no intellectual process can bring. It is religious experience, it is reality, it is love of God, which to me comprehends all life activity, unifies all life experience.

Stevenson has somewhere described the feelings of the boys who went out in all kinds of weather with a bull's eye beneath their coat. Men looking from without at these foolish boys who weather the storm, are drenched in the rain, cannot understand the strange psychology of such creatures, but they don't know that underneath their coat they have a bull's eye, and when gathered in the cave, alone though drenched and shivering they open their coats and display the bull's eye. Neither can we who have become tyrannized by the intellect understand the strange behavior of the religious men and women who see God and feel His presence in true prayer, they don't understand the bull's eye within.

Let me conclude, therefore, that The Mother, Religion, has much to say about Reality, only it cannot be said in terms of the other experiences for it is quite different, it is soul certainty even as thought is Mind-certainty. It is all-embracing in its influence on life, not lessening the influence of thought but strengthening it, not making light of honor, but sanctifying it, not reducing life to a syllogism but raising it to a divine trust in the ultimate Unity through all diversity, and all this through prayerful certainty that even as the cells of our body find their true explanation not in their individual activity but in the whole and especially in the consciousness which that whole makes possible, so do we individually find our satisfaction, our explanation in the relation with that incomprehensible, vaguely understandable Whole in whose Consciousness we shall find our reality and our eternity. Religion does not deny the reality which science discovers, it accepts that reality, but insists that Reality is larger than science can discover, larger than all the powers of man discover, finds true the thought, however vaguely expressed, "Knock and it shall be opened, seek and ye shall find," for the universe which we are permitted to learn is in addition to the intellectually unchangeable one also a spiritually plastic one, for very literally do we find,

"With the merciful thou wilt show thyself merciful;
With the perfect man thou wilt show thyself perfect;
With the pure thou wilt show thyself pure;
And with the perverse thou wilt show thyself froward."

THE PEDAGOGY OF MISSIONS

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I. A PRIMITIVE UNIFORMITY IN RELIGION

As to the origin of religion many different views have been and are still held. Hume thought that hope and fear lay at its basis. Man was afraid of natural forces, and that caused him to predicate gods back of them. Efforts were then made to secure the good-will of these deities.

Edward B. Tylor thought that animism was at the beginning of all religions, attributing to all objects a life similar to that which man was conscious of having within himself. He thought that all forms of culture and worship could be derived from this primitive religion.

Herbert Spencer traces religion to ancestor worship. The deities of primitive men are the spirits of their ancestors, which after death inhabit trees, stones and other objects. This presses the origin back of the animism of Tyler and the fear and hope origin of Hume. But the real source of religion is farther back yet and deeper in the soul of man. Animism and ancestor worship belong to a later stratum of human history.

Professor William James published the autobiography of two deaf mutes. One shows how curiosity was aroused and satisfied regarding the origin of things. He learned how animals were propagated, and then wondered where the first animal, first man, first plant came from. Hearing peals of thunder, he looked to his brother for an explanation, who pointed to the sky, and made motions like the zig-zag of the lightning. From this he inferred the existence of a celestial giant whose voice was the thunder.

The other autobiography shows the spontaneous evolution of the moral sense. This man had stolen small sums of money from a merchant's till. Among these he took by accident a gold coin. Regarding this last he was seized with scruples. He had taken too much. He got rid of it to his great relief, and stole no more.

Helen Keller tells us in her book "The world I live in" how she came to recognize her own personality, and then to look for an image of her own emotions and sensations in others. Groping in an uncertain way she came to see her thoughts and feelings repeated in others, and so constructed her world of men and of God. [p. 121.] Her teacher, Miss Sullivan, in the book "The Religious Education of Helen Keller," goes more fully into the development of her religious nature. She early asked such questions as, "Where did I come from and where shall I go to?" "Without any particular direction being given to her mind, it naturally sought for the cause of things." "As her observations of phenomena became more extensive and her vocabulary richer and more subtle, enabling her to express her own conceptions and ideas clearly, and also to comprehend the thoughts and experiences of others, she became acquainted with the limit of human creative power, and perceived that some power not human must have created the earth, the sun, and the thousand natural objects with which she was perfectly familiar." "Finally she one day demanded a name for the power, the existence of which she had already conceived in her own mind." ["The Religious Experience of Helen Keller," pp. 6-7.] Later she asked, "Who made God, What did God make the world out of, etc?" In a letter to Bishop Brooks she asked him to tell her something that he knew about God, and added, "I like so much to hear about my loving Father who is so good and wise." "She received the idea of God as a loving Father as naturally as the flower exhales its perfume." [Ibid 21.]

Max Müller and Tiele agree that there must be a spiritual element in early man's view of the universe that lies at the basis of religion. This is the "perception of the infinite." This comes from man's contact with the universe, where his own finiteness is contrasted with an infinity that is without him. Professor Tiele, instead of using the term "perception," prefers to say "man's original, unconscious, innate sense of infinity." "The faint perception of this infinite, so faint at first as to be merely a sense of the infinite—a weak consciousness that there is such a thing—stirs his being profoundly. It strikes a responsive chord in what, for want of a better name, we may call man's religious instinct." ["The Story of Religion" by Morris Jastrow, p. 196.] This instinct thus aroused is one of

the most powerful elements in human life. It leads to the various systems of religion which have exercised so potent an influence on the races of men.

Religion may be defined as the conscious relation of the human to the divine. The savage worships the stone, or bone, or sun, or stars as embodiments of an intelligent higher being. Our relation to this higher being is much like our relation to our fellow men. There is fear, love, hatred, gratitude. The worship may be merely an effort to placate the wrath of or even to deceive the god. Such would be called religion though of a low character. But true religion has as its center fellowship with divinity. Thus Fichte said, "Herein religion doth consist, that man in his own person, and not in that of another, with his own spiritual eye and not through that of another, should immediately behold, have and possess God." [Quoted by Mary Whiton Calkins in "A First Book in Psychology," p. 270.]

Among the lowest races there is a co-existence of the mythical and the religious. "The rational factor is visible in religion; the irrational is prominent in myth. The Australian, the Bushman, the Soloman Islander, in hours of danger and necessity, yearns after the gods, and has present in his heart the idea of a father and friend. This is the religious element. The same man when he comes to speculate on causes or to indulge his fancy for fiction, will degrade this spiritual friend and father to the level of beasts, and will make him the hero of comic or repulsive adventures. This is the mythical or irrational element. Religion in its moral aspect always traces back to a belief in a power that is benign and works for righteousness. Myth even in Homer or the Rigveda perpetually falls back on the old stock of absurd and immoral divine adventures." ["Myth, Ritual and Religion" by Andrew Lang, vol. 1, pp. 328, 329.]

The apostle Paul refers to this in the first chapter of his epistle to the Romans. He says that when man knew God and glorified him not as God, neither was thankful, he became vain in his imagination and his foolish heart was darkened. Then he made fantastic images of God, and got farther and farther from the truth. We are conscious of this possibility in ourselves. Even in advanced stages of culture the savage within man is ready to assert itself and produce the myth. On the

other hand it is evident from numerous examples that among the lowest savages, in hours of need or of danger, there are some who turn to the Father "who is not far from any one of us."

The resemblances among peoples of different races and stages of culture are much more numerous as well as deeper than are the differences. As differences in color and shape of skull do not prevent men everywhere being recognized at once as men, so the differences in intellectual and emotional reaction are small, compared with the things that we have in common. Physically, intellectually and religiously if the same stimulus is given there will be the same or a like response.

We have noticed man's impulse to turn to God in the hour of need. Here is the origin of prayer, which is found in one form or another among all peoples. There comes to all alike a feeling of discomfort or pain. There is the reaction to this with a cry of distress as natural as the lamb's call for its mother. It may be that there is little or no real knowledge of God. The lamb that never knew a mother will cry in the hour of need. But there is the sense of need and a desire for deliverance, a vague hope, it may be, of a way out and a way up. We may liken it to the hop or bean having within it an upward impulse, a need of support, a need of something on which to climb. It gropes blindly till it finds something higher than itself, and there clings and grows and triumphs over that which has no such upward impulse. Then it transmits to its successors a desire thus to climb and cling. It would not be sufficient for the hop or bean merely to find itself or an object no higher than itself on which to climb. And so man with an upward impulse seeks for God and finding there real help transmits a habit of thought and desire to those who come after him.

Among most primitive peoples the prayers are for material good. The early English had a prayer for fertility of the fields that ran thus: "Hail be thou Earth, mother of men, wax fertile in the embrace of God, be filled with fruit for the use of man." ["The Evolution of Religion" by Farnell, p. 194.] The Athenian state prayed "for the health and safety of its people, their wives and children, and all in the country." [Ibid, p. 200-201.] But there is at least an approach to prayer for spiritual blessings. Socrates commended the Lacedaemonians

for not specifying any particular wants in their prayers, but praying for good things upon the good people. The Corcyraean state, weary of civic strife and massacre, asked the Dodonaean oracle, "To what god or what hero shall we pray in order to obtain concord, and to govern our city fairly and well?" There was also the prayer offered at Cos in the second century B. C. "for the wealth and virtuous behavior of the boys." Pindar prayed, "Oh God that bringest all things to pass grant me the spirit of reverence for noble things." Plutarch prayed for wealth, concord, righteousness in word and deed. Socrates prayed that God would grant him to become noble of heart. In Plato we find the words, "King Zeus, grant us the good whether we pray for it or not, but evil keep from us though we pray for it." [Ibid, 201-205.]

Notice a uniformity running through many races regarding a harvest thanksgiving festival.

The ancient Jews observed such a festival. For seven days the people lived in booths, which gave the festival the name of the feast of Tabernacles. Work was suspended while the people feasted and drank and sent portions to those who lacked. Processions and singing had a prominent place. It was a season of joy.

Among the Greeks there was the feast of Demeter, known as the Eleusinean mysteries. This was originally simply a harvest festival, though later it underwent a change. It was held during nine days in honor of Demeter the goddess of cornfields and the harvest. Sacrifices and oblations were offered consisting of fruit, wine, honey, and milk.

The Romans too as early as the founding of Rome held a harvest festival, which they called Cerelia, from Ceres, the Roman goddess corresponding to the Greek Demeter. Accompanied by music and song, processions of men and women went into the fields to offer worship and engage in rustic sports and pleasures. ["The Year's Festivals" by Helen P. Patten, p. 218.] Sacrifices were made in the temples also of the best fruits and sweetest wines. The worshippers were crowned with poppies and corn leaves.

In England the Harvest Home was observed in the days of Egbert and Alfred. When the harvest was gathered and the harvest moon was bright, there was a regular season for frolic

and feasting. Ordinary restraints were thrown off, home-brewed ale flowed. There were sports by day, story telling and bonfires at night.

The American Indians too were accustomed to hold a day of festivity during the last mild weather before winter fully set in, the time we now call the Indian summer. They kindled great bonfires, and roasted huge joints of bear and deer, which with boiled corn formed their feast. There were dancing and singing by grim warriors and dusky maids, giving a brighter aspect to the sterner and grimmer side of Indian life. The festival ended with a pow-wow.

Governor Bradford called for a day of Thanksgiving in 1621 at Plymouth, Mass., where, in addition to thanksgiving to God, there were feasting and sports, and the entertaining of King Massaoit with his ninety Indian followers. We may say that he got his idea of such a festival from either the Harvest Home of England, or the Jewish feast of Tabernacles. But clearly there is in the heart of common humanity a need which such a festival supplies, a chord which responds to the suggestion from whatever source it may come.

The northern Teutons had their infants sprinkled with water. Aristotle tells of a water ceremony with new-born infants. With adults there was also a water initiation which meant the passing of the old life and the beginning of the new. ["The Evolution of Religion," p. 57.]

Similarly we might treat of the priesthood, the altar, sacrifices, the temple, circumcision, fasting, and other institutions of religion common among widely separated peoples.

In any of these changes may be brought about without a destroying of the institution. The writer of the epistle to the Hebrews showed the Hebrews that they did not lose anything of value which existed in Judaism by accepting Christianity. Christ as a leader was greater than Moses. The Levitical priesthood passed to a greater High Priest. The tabernacle in which the new High Priest appears is greater than the old testament tabernacle. His altar has taken the place of other altars.

There is a close resemblance to the story of Abraham and Isaac in the Laconian legend of Helen who was to be sacrificed by her father in order to stay a plague. Here an eagle swooped down and held the knife which found its victim in a kid that

was near. A story remarkably like that of Jephtha's vow is told of Idomeneus, the Cretan hero, who vowed that "if he returned from the Trojan war he would sacrifice to God the first thing that he met on land. His daughter was the first that met him." [Ibid, 27-28.]

Aeneas on his famous voyage as well as the wise men from the East was guided by a miraculous star.

There was a resemblance between the temptation of our Lord and that of Zarathustra in the Zend Avesta. "Here also the evil god promises the holy prophet the kingdom of the world if he will fall down and worship him." [Ibid, 29.] We all know of very similar temptations in our own experience. They are common to the human race. Hebrews 4:15 assures us that Jesus was tempted in all points like as we are.

The Hellenes gave the name of Savior to their supreme god. The incarnation of the godhead in human form was very familiar to many peoples before the Christian era. Such was believed to be a mediator between God and man by Greeks, Egyptians and Romans. Widespread among the Mediterranean races was also a belief in the death and resurrection of their god.

The "Maiden Goddess" was very familiar to the ancient Greeks. The divine mother also, known generally as the mother of the gods, was worshipped by many races in the Greek and Roman world. [Ibid, 38.] While it is hard for minds trained in Western science to accept the doctrine of the virgin birth, it could be readily accepted by the Greek world, and many others of the ancients. A Babylonian goddess was called "mother, wife, and maid." "Many of the ancients had long cherished the ideal of a virgin goddess; most had been devotees of the divine mother. The successful propagation of Christianity may have owed much to the means which it possessed for satisfying these two sentiments and for reconciling them in a primary article of faith." [Ibid, 71.] Certainly the Mariolatry that developed in the early church owed much to this pre-Christian bias. It can readily be seen, that, with enormous advantages for the missionary teacher, there is also a danger here. Features of Christianity are likely to be exaggerated to conform to the old religion. That is what took place in the early Christian centuries, and it required the revolution of the Reformation to throw off these extravagances. But the fact that so much of our religion runs

along lines familiar to many races, shows that men grope in certain well defined directions, and also that God uses man's native consciousness in adapting His provision to our needs.

Why should there be such a remarkable uniformity running through all primitive religions, or in other words such a religious solidarity to our race? Genetic Psychology shows us that all races of men are to an incalculable degree a repetition of a far back ancestry. The intricate system of brain cells thus produced in all races, will at the same stage of development respond to the same stimulus in the same way. This is as true in religious as in social or purely intellectual things. Brinton in his "Religion of Primitive Peoples" thinks that the identity of the constitution of men is sufficient to account for a similarity in their religions. He says, "The human mind seems to be a machine; give it the same materials, and it will infallibly grind out the same products." ["Religion of Primitive Peoples," p. 6.]

Similarities may also partly be accounted for by a common tradition. As nothing is more basic in man and exercises a greater influence on his whole life, intellectual, social and moral, than his religion, so it is very tenacious of life, and will survive through innumerable generations though liable to many and great changes by the way.

II. RETAINING NATIVE TRAITS IN THE EDUCATION OF PRIMITIVE PEOPLE

In considering this subject we must distinguish between things that have evolutionary value and things that have not. There are many characteristics common to all races which are essential to a higher development. Such for example are love, a sense of sin, a desire for a higher life. On the other hand we find among all races excrescences needing to be sloughed off, such as caste and Hindoo widowhood in India, child murder in China, race suicide in America and Europe. The evolutionary characteristics belong to the kingdom of Christ. Christianity includes in its fullest definition everything that works for the welfare of man, temporal and spiritual. Its center is in the will of God, but its sweep extends over every department of life and among all the races of the world. We read of the divine "logos" who created all things, that "in Him was life and the life was

the light of men." And again that "He lighteth every man that cometh into the world." He who appeared to Abraham and others as revealed in the old testament scriptures has always had his way of revealing his will to all the peoples of the earth.

When His will as thus revealed has been followed, there has been a bettering of material and spiritual conditions, an evolution. Where, on the other hand, the light as thus revealed has not been yielded to, there has been a declension. We see this emphasized in Jewish and Christian history, as well as among peoples of non-Christian faith. There is a striking resemblance between the decline in religion, morals, and material prosperity among the ancient Hindoos and that among the Israelites, when they turned away from their earlier illuminating faiths and adopted the lower religions of the peoples among whom they mingled. The same declension from the same cause is seen in the early centuries of Christianity. When the will of Christ has been followed in any worthy manner, whether in individual lives like those of Abraham and Socrates, or among peoples like those at certain periods in Jewish history or the better periods of many races, there has been an upward progress. It is a matter of letting the living Christ into the life to work out the principles of His kingdom. He is adapted to the needs of all races, those with and without culture. The extent of true culture depends upon the extent to which the human will has been subjected to the divine.

Now the principles of God's kingdom are exceedingly broad and varied. All races have some of them manifested in their character, customs, and modes of thought. Some people are strong in one or more directions, other people are strong in entirely different directions. But the religion of Jesus Christ is very much broader than the creed or the life of any of its adherents. Certain aspects of it are emphasized by the Anglo-Saxon as seen in his devotion to education, to historical accuracy, to the study of science, to hygiene, to civil and religious liberty, to material, social and political ideals. Certain other aspects are emphasized by the Latin races, as submission to recognized authority, reverence for established institutions whether forms of worship or of government that have proved useful, teachableness that accepts much without over-critical questioning. Is it not possible that many if not most primitive peoples can con-

tribute an emphasis to aspects of Christianity that have hitherto been neglected, and so give something of real value to the Christian nations as well as get something from them?

Charles Cuthbert Hall has pointed out that while the Anglo-Saxon has a passion for things outside of himself, the people of India and many other peoples of the East have a similar passion for the things within. They are mystics. The Westerner cultivates the aesthetic for its commercial value, while the Oriental does it in the interest of his religion. The former is prone to make business efficiency crowd out religion from his life. The latter always keeps religion in the first place. That is the chief end of his life. In the West material progress is carried to extortion and unrighteous oppression, while the Easterner will pity the oppressed and have only contempt for the oppressor. Such greed of gain as passes for shrewd business acumen in the West is regarded as most unworthy in the East. While the West concentrates thought and affection on the particular, the East dwells on the universal and the ultimate, with a sense of the unreality of things seen. Surely there is in this a value for the over-practical West.

To the mystical soul of the East there is an appreciation of parts of Christ's teaching that we Westerners do not sufficiently appreciate. The criticism that looks only to rigidly scientific methods is in danger of missing much that appeals to the mystic. Christ was Himself a mystic. His beloved disciple John was a mystic. Paul was a mystic. And the mystical side of their teachings is seen by the oriental mind to have a beauty that escapes the Occidental mind. Thus the gospel by John is preferred to the synoptists by the East, and the epistles to the historical parts of the New Testament.

The metaphysical beliefs that gave dynamic to the prophets of the Old Testament and to the character of Christ and His apostles have been allowed to wane in the West, their place being taken by practical ethics and philanthropy. Yet without these beliefs there can be no permanent vigor in practical righteousness. Now it is precisely in these metaphysical beliefs that the Eastern mind is strong, to them its chief attention is given.

The East is also different from the West in regard to the use of time. The West is always in a hurry. Business and pleasure, eating and sleeping are all regulated by the watch. There is a

rush from the cradle to the grave. That was not the way with the life of Christ. He did say, "I must work the works of Him that sent me while it is day, the night cometh when no man can work;" but He was never in a hurry. He had plenty of time to talk with the humblest, and eat with the publican and the sinner. This ease regarding time is characteristic of all the people of the East, and is well nigh universal outside of the Anglo-Saxon race. There is time taken not only for religious duties, but for social and political duties. One of the dangers to the home life of America is in a lack of time devoted to the interests of the home. It will be a great gain when some of the Oriental indifference to time lays its influence on this menace to American well-being.

Professor William James said, "We have lately had a number of accomplished Hindoo visitors at Cambridge who talked freely of life and Philosophy. More than one of them has confided to me that the sight of our faces, all contracted as they are with the habitual American over-intensity and anxiety of expression, and our ungraceful and distorted attitudes when sitting, made on him a very painful impression. 'I do not see,' said one, 'how it is possible for you to live as you do, without a single minute in your day deliberately given to tranquility and meditation. It is an invariable part of our Hindoo life to retire for at least half an hour daily into silence, to relax our muscles, govern our breathing, and meditate on eternal things.' The good fruits of such a discipline were obvious in the physical repose, and lack of tension, and the wonderful smoothness and calmness of facial expression, and imperturbability of manner of these Orientals. I felt that my countrymen were depriving themselves of an essential grace of character." ["Talks to Teachers."]

Our missionaries are apt to carry with them to the foreign field the strain and ceaseless worry of their home land. They sometimes say that owing to the enervating effect of a hot climate they have to resist the tendency to idleness. Thus they make a virtue of anxious nervous strain, and are likely not only to set a wrong example to the people among whom they live but to inculcate by positive teaching that restfulness is a sin.

Indian boys are always good natured in their games, never losing their temper, and seem to realize as our boys do not, that

play is inconsistent with violent shouting and angry accusations and recriminations. A careful observer of the Indians tells us that he never saw an Indian parent strike his child. The same writer says that "in sobriety and courtesy, an Indian council is a standing rebuke to the noisy assemblies in which at times our own people debate questions of public importance." ["The Indian and His Problem" by Leupp, p. 20.]

Mrs. E. H. Conger says, "The Chinese as a class do not have severe, grieved, anxious, revengeful, unresigned or unhappy expressions on their faces. They do not grieve over their misfortunes nor do they rejoice over their successes; both the ill and the good they take as due them." ["Letters from China" by Sarah Pike Conger, p. 36.] How much unhappiness and how many cases of suicide would be eliminated in America and Europe if their people would learn the lesson so obvious among many primitive races!

The East gives a place to many of the minor virtues which are greatly lacking in the Anglo-Saxon. It shares sympathy, it has a politeness, a care for the feelings of others, where the Anglo-Saxon is apt to be rude, boorish, thoughtless of others' feelings. Of the Chinese for example we are told that they "are far too polite to laugh in one's face even when the grossest mistakes in phrase or grammar, or pronunciation tempt the risibility of the hearer." ["Missionary Methods in Manchuria," p. 56.] The missionary from the West working in the East needs to be careful regarding the feelings of those he teaches, not only that he may not prejudice them against the gospel, but also lest he destroy a virtue that is stronger among those he teaches than among his own people.

There is a danger in our treatment of Christianity of mistaking what is local and temporal for the universal and eternal. Since Christianity is intended for all races and suited to all parts of the world, and all periods in the earth's history, we may well avoid the error of thinking that our are of the circle is the whole. Christianity must be distinguished from those things that men are apt to associate with it, which are yet not of it. Such are the character of the government, both of the church and state, sectarian differences, immoralities in its nominal adherents, imperfections in its best people, and all its forms

and ceremonies which might be entirely changed and still leave Christianity itself intact.

Christian character in its completeness has not yet been seen excepting in Christ Himself. The full embodiment of His life and teaching is for coming years. The universal man must adopt the teaching of the Christ to produce His perfect likeness. We must learn to look at Him from the universally human point of view before we attain to this. Thus Paul wrote to the Romans of his wish to visit them that he and they might be mutually helped. The writer to the Hebrews, referring to the triumphs of faith by Old Testament heroes, says that they could not be made perfect without a reference to us in these later years. So we can only attain the best by learning from other races as they appropriate the salvation of Christ.

But we are prone to think of Paul with his limitations and set him up as an ideal in all his methods. We take Peter, at least after the resurrection of Christ, and regard him as a fit model for the people of all times. We forget that they were imperfect, seeing things from Jewish and very circumscribed points of vision. With great difficulty Peter could be led to view the gentile Christian with a new and wide vision. Paul found this easier; others of the apostles found it harder. What we are as Christians depends largely upon what we have been.

Another thing that the Christians of the West need to learn from the peoples of the East is to put self-sacrifice into their religion. When we speak of the West as being pre-eminently practical, we can add to that that it is practical for selfish ends. Even Christians often miss the fact that Christianity is in essence unselfish, and while they have been ready to take salvation as a result of Christ's death on Calvary, they are not willing to take the other half of Christianity which requires them to take up their crosses daily and follow Him to their Calvaries. Now the East has always made much of self-denial in its religion. Many American Indians were regular in giving to their gods a portion of all their crops, believing that He who gave to them should have a portion in return. And it was given ungrudgingly. Thus far they have caught the spirit of true religion, the very essence of the religion of Christ, though missing the fact that salvation is not by merit but by faith. Only when we

place the two halves of Christ's teaching together, do we rise to any full measure of most apparent requirements of His religion.

The place given to prayer by Mohammedans, by American Indians and very many non-Christian races may well furnish a lesson to Christian peoples. Six times a day the Mohammedan falls down to make his appeal to God. Lumholtz says of the aborigines of Mexico, "In their religious fervor they have no equals, certainly not among Christians. Their entire life is one continuous worship of their gods, that they may gain happiness. Every act in their lives, every work undertaken is guided by religious thoughts. All that we should call ornament on their clothing and implements owes its very existence to the prayerful thoughts it expresses." [Quoted in "Adolescence," vol. 2, p. 685, 686.]

Among most Christian people prayer has no such large place as that. Business and pleasure crowd it aside till only a few minutes a day are reserved for it. With the advance of scientific teaching there is danger of prayer being more and more undervalued. The rigid working of nature's laws appears to preclude the possibility of direct answers to prayer. Men are led to think that only their own efforts can gain for them desired ends. It is probably true that in the older Christian lands prayer is declining, being given a smaller place in Christian experience.

The real cause of this lamentable fact is the same over-emphasis of the practical that we have referred to before. The cure is in giving due emphasis to the inner and spiritual as opposed to the outer and material.

The regard which parents have for their children and the reverence of children for parents in the East should be used and not destroyed by Western contact with them. These characteristics are a necessity of our best being. They may not always have been associated with the best religious beliefs. But they belong to the deepest instincts of the human soul, and form an essential factor in the evolution of higher human life.

Francis E. Leupp tells us of the respect which young people among the American Indians pay toward their seniors. Mrs. E. H. Conger, writing of the Chinese, says, "If they have no children they are poor indeed, for they have no one to mourn

over them nor to worship at their graves. Love for children is one of their greatest passions, and it seems to be a redeeming one." ["Letters from China" by Sarah Pike Conger, p. 47.] Again she says, "One of the most beautiful things I have discovered in China . . . is a great manifested love of children for their parents, I deem it a kindred of the Christ thought. You must enter their homes and witness and participate in their festivities, family gatherings, and quiet home circles to realize even to a slight extent, the respect, tenderness, honor and affection the Chinese parents receive." [Ibid, 309.]

In the West there is clearly a decline in the desire for parenthood and in the reverence of children for parents. It would be a sad thing for China if Western learning and the Western spirit were to destroy those natural instincts of the human soul, and give in their place a greed of worldly gain and a willingness to escape responsibility that involves care. Vastly better is it to have human obligations met under the stimulus of erroneous religious and scientific conceptions, than to have them ignored to gratify fleshly lusts.

Much may be said for the value of old forms in illustrating spiritual truth. The Roman Catholic church has done much in this way.

The primitive mind needs illustration at every step of development. With our Christian inheritance we are slow to recognize the many steps that our fathers took before they reached the point at which we found them. Our children do not need their slow methods of advance because they are surrounded from the cradle with the inheritance of the ages. But primitive peoples must learn tediously what our children unconsciously recognize.

The illustrative method of the Old Testament with its sacrifices, washings, festivals, is an example of how religious truth must be given to the mind untutored in spiritual conceptions. There must be "precept upon precept, here a little and there a little."

With the evolution of religion there comes an increase in its intellectual element, and a change if not a loss in the emotional element. Now a large and essential part of religion consists in emotion and if the emotional element in it should pass away, a mere philosophy remains. Ribot in speaking of such religious

evolution says, "As soon as religious thought ceases to have a worship or a ritual and indeed finds itself incompatible with such, it is a philosophical doctrine. Stripped of all external and collective character, of all social form, it ceases to be a religion, and becomes an individual and speculative belief." [Ribot, "Psychology of the Emotions," p. 318.] We may believe that the High Church ritual of which W. E. Gladstone was so fond had much to do with his retaining his religion unimpaired along with his lofty philosophic thought. Whatever may be said against the Roman Catholic method of retaining forms of idolatrous worship and incorporating them with the Christian religion, it must be admitted that their people retain the emotional element, and their religion never passes with the masses at least into a mere philosophy.

III. THE POINT OF CONTACT FOR PRESENTING RELIGIOUS TRUTH

Finding the right point of contact for the presentation of religious truth, is a much more complicated matter than is finding it for the teaching of higher hygienic and industrial methods and superior social principles. Yet it is as important in the teaching of religion as in the teaching of mathematics. We must lead by short steps from the known and appreciated to the unknown and unappreciated.

Rev. John G. Paton, speaking of the people of the New Hebrides, said that spiritual ideas had to be worked into their spiritual consciousness, but he believed that it could be done because they were men and not beasts. ["Autobiography of John G. Paton," p. 121.] Religion has been shown to be universal among men. There is always some instinct toward God, some conception of spiritual truth. There is always some religious basis with which Christianity can connect, and the missionary teacher must search that out. Rev. Dr. Chamberlain of India said, "These delicious glimmerings of light we do find by patient search in the religions of the orient, and in the existence of such we missionaries who have to combat those systems continually rejoice. We gladly use those flashes of light in bringing home the truth to the people, as did Paul at Athens. But we sadly recognize how utterly inadequate is that light to lead sinful man to peace with God." [Quoted in "Christianity and the Progress of Man," p. 166.]

Brinton has shown that the distinction between man and the lower animals turns on religion. He says, "They [the lower animals] too communicate knowledge by sounds; they have government and arts; but never do we see anywhere among them the notion of the divine. This was the spark of Promethean fire which has guided man along the dark and devious ways of his earthly pilgrimage to the supremacy he now enjoys." ["Religion of Primitive Peoples," p. 36-37.]

There is in all men a recognition of intelligence and will in themselves. Sometimes they try to shift the responsibility of it from themselves to an inscrutable fate. Nevertheless it is at bottom recognized. They also recognize an intelligence and will resembling their own that is outside of themselves, that is back of all other forms of existence. A Basuto chief said that before the missionaries came they did not know God, but had dreamed of Him.

Along with this sense of a divine being is a sense of a direct connection between the divine and the human. Brinton again says, "I shall tell you of religions so crude as to have no temples or altars, no rites or prayers, but I can tell you of none that does not teach the belief of the intercommunion of the spiritual powers and man." [Ibid, p. 50.] There is a sense of the responsibility of man to the higher powers, and of the interest of the higher powers in man. Every man has a consciousness of right and wrong. He knows that right and wrong bring their own reward. A moral government necessarily implies a moral governor.

The value of truthfulness is inherent in the heart of every man. While most primitive peoples are untruthful, yet when they find that the missionaries speak only the truth a channel is opened for the reception of their teaching. Love is another quality that all peoples appreciate. However much hatred one may bear toward his neighbor, there is always a spot in his heart which is sensitive to the appeal of love. Here then are two other foundation stones upon which the missionary may build. When he shows truthfulness and love in himself and tells about a truthful and loving God he is connecting with basal facts of the human soul.

While the lower elements in man's nature are ever trying to drag him down to a lower level, there are higher elements

trying to lift him up. "The flesh lusteth against the Spirit and the Spirit against the flesh." As there were partial revelations given to the Jews and surrounding peoples in the Old Testament scriptures, so partial revelations, though less clear, have been given to the whole race. Moreover as prophet after prophet was sent to the Hebrew nation calling them to a purer faith and life, so among many other peoples there have been reformers who have sought to establish a better religion. Buddhism sprang up in India as a protest against the intolerable burden of Brahmanism. It opposed formality of worship, and taught kindness, gentleness and purity. Later, Buddhism wandered into the mazes of idolatry, substituted ceremonies for the simple and the pure, and became an oppressive formalism. The Sikh religion came in as a reform protesting against pantheism, polytheism, idolatry, formality, injustice, and caste. ["Missions from the Modern View," Hume, p. 77.]

Dr. Hume, after showing the fearful immorality of the phallic worship of the Hindus, says, "In the latter half of the fifteenth century, in the northwestern part of India, God raised up a reformer named Chaitanya, who was a contemporary of Luther. Like Luther he protested against the doctrine of salvation by meritorious deeds and austerities. He preached salvation by bhakti, that is by trustful adoration of God. Like most religious reformers in India he also protested against caste." [Ibid, 74.]

Mr. Farquhar of Calcutta says that the many religious reforms of India have been owing to the denial of true personality to the supreme being. Native human instinct has sought a God to whom real worship and prayer might be rendered. But these theisms while adding a personality to the conception of the unknowable Brahma, have added many gods from the traditional pantheism. Hinduism has never had a universal personality for God. "The positive elements in the concept of Brahma are unity, universality, reality, and intelligence; if within that rather sketchy metaphysical outline, there now appears the universal person whose will forms the moral order of the world, the old idea is in no way disturbed or weakened, but receives the high moral content necessary for its completion. God is still one, still universal, still the mind of the world, while He has become much more, for He is now the basis of the moral

as well as of the intellectual order." [World's Miss. Con., vol. 4, pp. 181, 2.] Thus the early doctrine of Hindu philosophy and the long search of Hindu reformers find their completion in the Christian's God.

The good things in heathenism should be recognized and commended as good, just as a teacher in our schools is glad to recognize good in his pupils. All religions have a unifying effect upon the tribe. A common worship strengthens social ties. It develops obedience and respect for authority. We must recognize the fact that the elements of astronomy, mathematics, botany and zoology were developed among very primitive peoples and chiefly for religious purposes. The same is true of music and oratory. "All the native American musical instruments appear to have been first invented for aiding the ritual; and tradition assigns with probability the same origin for most of those in the old world." ["Religion of Primitive Peoples," p. 240.] "Our present alphabet is traced lineally back to the sacred picture writing of ancient Egypt; and the less efficient method employed by the natives of Mexico and Central America originated in devices to preserve the liturgic songs and religious formulas." [Ibid, 241.] Architecture also received a great stimulus in the desire to build temples worthy of the gods.

There are many things partially good which need to be purified of their evil concomitants. Prayer as we have already seen is well nigh if not quite universal among men. There is thanksgiving, petition, and expression of penitence for neglect of duty. The petitions are chiefly for material good. A prayer in the Rig Veda runs, "O God prosper us in getting and in keeping." [Ibid, 105.] A higher form of prayer is found in a Dravidian tribe of Northern India. "O Lord we know not what is good for us. Thou knowest what it is. For it we pray." [Ibid, 105.] A Sioux Indian prayed that in war he might kill many enemies, but that in peace anger might not occupy his heart. [Ibid, 106.] From this it is only a short step to the Christian's prayer, and one which is readily taken.

When such people have learned to know the true God and His Son Jesus Christ they are particularly simple and devout in prayer. They will talk to God with the simplicity of a child, and remarkable answers to their prayers of faith are recorded by missionaries working among them.

There is much suggestive of Christian teaching that can be turned to good account. Worship of ancestors does not always co-exist with regard for living parents. Sometimes parents are neglected while living, but at death have sacrifices offered them lest their wrath be turned against the undutiful children. But missionaries can utilize the modicum of good in this error. Dr. McKay of Formosa says that by repeating the words, "Honor thy father and thy mother" he never failed to secure respectful attention. An old man would perhaps nod approval or say, "That is heavenly doctrine." A talk on duty to parents was followed by a talk on our Father in heaven. Thus prejudices are met and the way to the gospel opened.

Among most peoples we find a groping after higher truths. We see it in the face as well as in the riddle of the Egyptian sphinx. The philosophy of Greece was an unanswered interrogation. Paul on Mars Hill spoke of people finding God by seeking and feeling after Him. Hudson Taylor told of a man in China asking how long Christian people had known the story of Christ, and then said that his father had looked for that religion for twenty years and had died without knowing about it.

In India there was an old tradition that the ancient Aryan religion was in time to be supplanted by another faith which would come from the West. ["The Religions of the World," by Burrell, p. 116.] Here is an open door for a religion that can satisfy the intellectual and spiritual cravings of men.

Practices are seen that may be used in leading to a purer faith. The custom of offering sacrifices may be so used. Among the Battaks in order to remove a curse that had taken hold of a man there was a ceremony by which the curse was put upon a swallow and a beetle which were then allowed to fly off with the curse. From this custom it is merely a step to the story of the scape goat of the Old Testament and the antitype of the scape goat in the New Testament.

"The Kols have a legend, almost Christian, about a Son of God, who in order to redeem miserable man, became man and a leper." ["The Living Christ and Dying Heathenism," p. 209.] In the religion of ancient Egypt was a god Osiris. He was represented as having come down from heaven. He was an incarnation of God and was born of the earth and heaven. He reigned over Egypt and conferred many blessings upon

men. But Typhon slew him, and threw his body in many parts into the Nile. These were gathered up by his wife, Isis, put together, when lo! he lived. Henceforth for evermore he reigns in the invisible world. [“The Religions of the World,” pp. 43, 44.] By peoples with such traditions the story of Jesus can be readily received. The missionary who knows all such incidents of the heathen religion and can use them skilfully will have a reservoir of material which the Holy Spirit can use in restoring lost souls.

Since both the bible and Christianity originated in the East, many eastern peoples are perfectly familiar with customs set forth in the Old and New Testaments. Even as far from Palestine as Korea many bible customs prevail to-day. The salutations of “Peace,” “Go in peace,” etc., the marriage customs with the “Behold the bridegroom, come ye forth to meet him,” methods of dressing, such as “girt about the breast with a girdle,” and the use of sandals, the use of sackcloth and ashes to express sorrow, bring the people in close touch with bible scenes. Demon possession is a commonly accepted belief in Korea, and methods are used to cast the evil spirits out. The law of sacrifice closely resembles that of the ancient Jews, and the vicarious sufferings of Christ are readily understood by all the people.

The Zulus of Africa have customs very similar to those of the ancient Jews. The laws of cleanness and uncleanness are examples. Sacrifices, vows, thank-offerings, and first-fruits receive attention as among the Jews. To remove a calamity blood must be shed, whether it is atoning for past error or averting future evil. When sons are absent from home a father may offer sacrifices lest they have sinned, as did Job. A messenger passes friends without stopping to salute them; but after he has finished his errand, he will salute them, and say that he saw them. Here is a reminder of Jesus’ command to His disciples and of that of Elisha to his servant. [“John Bull’s Crime” by Webster Davis, pp. 120-124.]

“Look in what continent we please, we shall find the myth of a creation or of a primeval construction, of a deluge or a destruction, and of an expected restoration. We shall find that man has ever looked on this present world as a passing scene in the shifting panorama of time, to be ended by some cataclysm

and to be followed by some period of millennial glory." ["Religion of Primitive Peoples" by Brinton, p. 122.]

Even cruel rites may have lessons for better understanding the new religion. In Peru at a certain season of the year the blood of a human victim was mingled with food which was then eaten. Among the Aztecs was a similar ceremony where a youth was slain and after his blood had been mixed with dough it was partaken of by the worshippers. [Ibid, 191.] In this way it was supposed that they became partakers of the divine nature.

"The fearful similarity of this ceremony both in its form and in its intention to that of the Christian Eucharist could not escape the notice of the Spanish missionaries. They attributed it to the malicious suggestions of the devil, thus parodying in cruel and debased traits the sacred mysteries of the church. But the psychologist sees in them all the same inherent tendency, the same yearning of the feeble human soul to reach out towards and make itself a part of the divine mind." [Ibid.]

Here is an opportunity for the teacher to make graphic the "new and living way" to the Father through the death of Christ. In such remarkable ways is the provision of God adapted to the felt needs of men.

But what shall be the attitude of the missionary toward things that are wholly bad? Usually he can simply ignore them, especially in the early stages of his work, and trust to the power of truth and right to overcome error and sin. When the light shines steadily and brightly the darkness will not trouble. The teaching of Christianity will always displace false religions when it gets a fair hearing. The most conservative mind and character is continually undergoing change, and hence is open to a greater or smaller change in religion.

IV. FINDING A POINT OF CONTACT, CONTINUED

The conception of a divine revelation is very familiar to the heathen, even the lowest. The shaman is in direct relation with divinity. Prophets and prophetesses speak out the revelations of higher powers. Where such "revelations" are not dishonest, modern psychology understands them to be an upheaval of the subconscious state. "Among the African Zulus any adult can cast himself or herself into the hypnotic state, and by this

obtain what they consider second sight." Among many Australian tribes, among the Kamschatkans, and among the Yaghans of Tierra del Fuego, as well as many other peoples, the mysterious power of the shamans or medicine men is shared by all adults in a greater or less degree. ["Religions of Primitive Peoples," pp. 56-57.] Usually however, especially in higher races, this peculiarity is confined to a priestly class. But always, as well as in dreams, these manifestations are regarded as an inspiration from the spirit world. Thus there is nothing strange in hearing the announcement of a special revelation from heaven. The people expect it to go along with all religion. It never occurs to them that a religion could be thought up out of a man's own consciousness. If a religion were presented to them as having such an origin it would be at once rejected. Warneck says, "If we give up the claim of bringing Christianity as a revelation of God to the heathen world, we must be content to see that world, sooner or later, pass over to Islam, for Islam claims to be a revelation, and by that claim the heathen national cults will be put to rout." ["The Living Christ and Dying Heathenism," p. 200.]

The missionary must give in simple language the message from God to men. Telling bible stories from both the Old and New Testaments is at once the easiest and most effective method. Every language is well adapted to story telling; and every people, like children, are interested in a new story, especially one that they believe to be true. Among all primitive peoples bible stories are listened to with interest; and from these they get a somewhat clear conception of the Christian's God, who He is, what He has done, is doing, and will do, and what His attitude toward sin and the sinner is. The stories of God's judgments in the Old Testament show the penalty of sin. The stories of Christ's life and death show God seeking to save. We read of the Kols: "The simple biblical gospel . . . fits into the hearts of the children and adults of this primitive people as a screw fits into a nut." "They grasped with a child-like vividness the stories of creation, the fall, Jesus' birth, His miracles, and especially His sufferings." [Ibid, 226.] Many missionaries testify to the impression that is made upon the heathen by the stories of God's dealing with men as given in the bible narrative.

A Hindu said to a missionary, "Reviling our gods, criticizing our shastras, and ridiculing our ritual will accomplish nothing. But the story you tell of Him who loved and died, that story, sir, will overthrow our temples, destroy our ritual, abolish our shastras, and extinguish our gods." [Quoted in "The Religions of the World" by Burrell, p. 116.]

A writer referring to India declares that it is not profound philosophy or theology that she needs, for she has already enough of that; but that what the Indian religions lack is facts and personalities, and these can best be supplied by the story of the historical, incarnate Savior.

Bible stories judiciously told will not antagonize the hearers. Yet as the sword of the Spirit they cut right across many of their old beliefs. They show the individuality of men, and that they are not bound by the beliefs and customs of the community. To the fatalist they show man's freedom and responsibility. There arises gradually in the mind a new group of spiritual conceptions. There is a new standard of right by which to measure their lives. Moved only by a bible story, people will confess their sins which otherwise they would not admit. They begin to apply the bible principles gathered from these stories to their own lives.

It is significant that primitive peoples are not afflicted to the same extent with the doubts of more advanced races. However they may reject Christianity for other reasons, they do not need our lines of Christian Evidences. They recognize Christian teaching to be true. It has a certain fitness for their nature, and they do not doubt its divine origin. It is as if an important part of a complex machine which had been lost was restored. It fits the place, it explains a gap, it enables the machine to do a splendid work it could not do before. That is sufficient evidence. He who made man made the bible which so fully meets His needs.

Most people are more influenced by an example or an illustration than by a logical argument. Dr. Hume, speaking of the Hindus, says "The Indian cares little for logical evidence. What he wants is the conclusiveness of an illustration or a simile." ["Missions from the Modern View," p. 99.] And again, "Nor do I try to prove the truth of the bible any more than the truth of my mother or wife or children. I show the

excellency of the bible. That is not only enough, it is the satisfactory way for the majority of the people in the West as well as in the East." [Ibid, 101.]

Primitive peoples do not find any difficulty in the sufferings and death of their Lord. Nor is it His humanity that grips them. It is the revelation of God, loving and seeking the lost through His divine Son, that finds and satisfies their inmost soul. "A new confidence and joy in God's eternal love is always awakened in every land by that revelation of God's own yearning for the love of His weak and erring human children, which was made by the life and sacrifice of His well beloved Son Jesus Christ." [Ibid, p. 25.] They accept Christ's teaching concerning Himself, "He that hath seen Me hath seen the Father," and that one truth is worth all the world to the believer. The God who was unknown and ignorantly worshipped before is now seen as a loving Father.

But while they recognize these teachings as true, they are apt to say that it is good only for the missionary and his people, but not good for them and their people. Their old customs and their old thought of community religion still binds them. This difficulty is best met by a native preacher, who can take them on common ground and show from his past and present experience that it is adapted to their needs.

The Chinese, who are especially conservative, are more readily influenced by Christianity when away from their own land. Ancestral ties are then more easily broken. Being free from the restraints of relatives and friends makes it easier for them to change their religion. But Gale points out regarding the Koreans that those who adopted Christianity at home made much more useful church members than those converted abroad. The opposition encountered at home gave a fibre to their religion which conversion under easier conditions did not give.

Authority has a large place in primitive religions and primitive thought. Their religions are based on authority, and yet the people have been so long fed with uncertainties that they welcome among them a teacher who has a confident message. In our Savior's time the common people heard Him gladly, because He spoke as one having authority. If a missionary preaches with a "thus saith the Lord," and is so convinced of the truth and the absolute necessity of his message that he is

prepared to endure any hardness even unto death that it might be embraced by others, he is likely to get a hearing. Thus Christ preached and suffered. Thus Paul and all the great missionaries have done. On the other hand, if he apologizes for his gospel, and admits that it may and may not be from God, and that it may and may not meet the needs of men, his influence over the people is small. It is therefore of prime importance that the missionary believe with all his heart the message he preaches as being a divine revelation absolutely essential to the well-being of men. He must be able to say with Christ, "We speak that we do know and testify that we have seen."

Missionaries must be careful not to unnecessarily wound the religious feelings of their people, by unkind references to their gods or religious ceremonies. Most have been careful in this respect. Love is always tender toward the feelings of others. But sometimes serious mistakes have been made in this regard. In the presence of gross errors and cruelties the temptation to denounce and ridicule is strong. A missionary on the Niger spoke strongly against such heathen practices as human sacrifices, killing of twins, etc., with the result that the king of the country reproved him and so restricted his preaching that he was obliged to give up his work there. Some missionaries have suffered death because of these indiscretions. A Catholic priest in Madagascar snatched amulets from a chief and threw them into the fire, whereupon the chief in wrath slew him." ["The Living Christ and Dying Heathenism," p. 204.]

Most heathen religions are dominated by fear, fear of spirits of one kind or another. Neither severity nor ridicule can remove fear. It will only add to the misery which is already unendurable. We read that Paul and those with him were not blasphemers of Diana. Nor did Paul ridicule the idolators of Athens. If derision is to be used it should only be employed by a native convert. Such might safely follow the precedent of Elijah with the prophets of Baal, or the father of Gideon with his own people. It is love that brings people to penitence, that leads them to seek forgiveness, and inspires a holy life.

Rev. Robert A. Hume of India says that if the missionary claims that the Christian religion is absolutely the best religion in the world, it offends the cultivated non-Christian. He thinks that the claim is too great. But if on the other hand it is

claimed to be better than the religions hitherto followed by the people addressed it will receive a respectful hearing. The difference between the two ways of commending Christianity is of no account to the Christian teacher, but it means much to those he teaches.

In India one of the greatest hindrances to the acceptance of Christianity by the people is the eating of the flesh of the cow by Christians, including the missionaries. To the native the cow is a sacred animal. A deep-seated prejudice against missionaries and the Christian religion has its origin there. The parable of the Prodigal Son loses all its force upon them because of the killing of the calf. If Christians would follow Paul's method of abstaining from flesh for the sake of the conscience of others, it would greatly aid in the Christianization of India.

Of course there are times when strong measures are needed to prevent cruelty, and when such action may be wisely taken. On the island of Aneiteum it was the custom on the death of a husband to have his wife strangled. On one occasion a man was dying, and it was known at the mission house that unless prompt measures were taken the man's wife would be murdered. The missionary's wife, Mrs. Geddie, with the help of some native Christians, had the woman seized and against her will carried to a place of safety, where she was detained until a sufficient length of time after her husband's death to ensure her safety. Meantime she had to be watched or she would have strangled herself. Nor was she at all grateful that her life was thus spared. Going to Mrs. Geddie later with her child on her back she upbraided her for her act. Still later however, she saw things differently and thanked Mrs. Geddie for her kindness.

Such heroic methods as this are safe only after much preparatory work has been done, and when the missionary fully understands the people with whom he is dealing. Evils like the suttee and child murder in India, and foot-binding and child murder in China necessarily had to be disapproved of by the representatives of a loving and righteous God; but effective results have been obtained by persistent, kindly, and judicious effort that covered many years, rather than by denunciation that expected reformation in a day.

The many contradictions in the native religions may be

pointed out without ridiculing them. For example, there is the belief that fate predetermines all, while yet it is necessary that sacrifices be offered to avert calamity. No further use may be made of these than to leave a dissatisfied longing for a more consistent belief. But that means much.

The soul-stuff of the animist, capable of being transferred from one to another, may have its terrors removed and turned to practical account, by showing the marvelous power of influence. One person influencing another to good or ill, is really a transferring of his spirit to the other, but only with the consent of that other. And while reason is applying the truth, the old superstition will almost unconsciously melt away. In fact most superstitions, like the fear of the spirits in animism and the animal worship of Taoism, fall by their own weight when the truth is set before the people.

The continual looking back to a golden age long past has kept people in a dormant state for centuries. And yet by picking out the superior teachings of those early days, and contrasting them with the baser teachings and practices of to-day, a positive gain is made. Nor is it hard to find these higher truths in the teachings of most races.

The uncertain teaching concerning a future life among all non-Christian peoples must be carefully considered, as it bears on one of the deepest needs of man. Whatever its origin, there is in us a desire to live on when this life is ended. People wonder where they came from and where they are going to. Among the ancient Britons Christianity was welcomed because of the light which it "threw on the darkness which encompassed men's lives, the darkness of the future as of the past." An aged earldorman is quoted as saying, "So seems the life of man as a sparrow's flight through the hall when a man is sitting at meat in winter-tide with the warm fire lighted on the hearth but the chill rainstorm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other vanishes into the wintry darkness whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it we know not. If this new teaching tell us aught certainly of these, let us follow it." [Green's "History of the English People," p. 54.]

When the Christian teacher declares strongly and without any uncertainty that the Son of God promised a place of future joy for His people, he is likely to grip hearts with hooks of steel. Gibbon in his list of five causes for the rapid growth of the early Christian church, puts in the second place "the doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth." [Gibbon's *Rome*, vol. 1, p. 523.]

Fear of evil spirits and all the miseries connected with spirit worship creates a longing for a mighty deliverer. Sacrifices do not avail to ward them off. Any little slip in the sacrifices will be avenged with fearful vows. In Korea demon pests by the roadside with grinning, horrible countenances are supposed to keep demons from passing. These during past centuries were the chief hope of the people. Into such a land filled with ancestral spirits, demons, goblins, dragons, hill gods, all malevolent and terrifying comes the missionary with the story of Christ. "Plenty of demons in the New Testament but they are all on the run; down the slopes of Galilee they go; away from Christ's presence they fly, till the blind sees and the soul is lighted up; hosts of them, howling devils; and devils that shriek and foam at the mouth. Never before in the history of Korea was the world of demons seen smitten hip and thigh. This wonder worker is omnipotent, for verily He has issued a reprieve to all prisoners, all who will accept of Him, and has let them out of hell. Throughout the land prayers go up for the demon-possessed in His name, and they are delivered; prayers for healing, and the sick are cured; prayers for the poor, and God sends means." ["Korea in Transition," Gale, pp. 88-89.]

Among primitive peoples the power of mind over matter is greater than among more advanced races. A curse or a prediction of death may produce death. To believe that evil spirits possess them is bad enough whatever may be the reality. Some missionaries have seen phenomena that have convinced them that there is indeed a possession of evil spirits as recorded in the New Testament. But whatever these aberrations are, they go out before the name of Jesus in a way that amazes even the missionary. Gale says, "Some of us have come east to learn how wondrously Jesus can set free the most hopeless of lost humanity. We have come to realize that there are demons

indeed in this world, and that Jesus can cast them out; to learn once more that the bible is true, and that God is back of it." [Ibid.]

The desire to escape from sin is much less prominent than the desire to escape from the power of evil spirits. The fear of spirits together with the bondage of fatalism has reduced the sense of sin. The new religion calls for right relation with God, for an interest in moral conduct, forgiveness, heaven. It calls them to give up not only ancestor worship but polygamy, slavery, falsehood, and other vices. This has little attraction for them. Love, mercy, meekness, honesty have for them but little meaning. Monogamy does not appeal to a chief with a large harem. Most peoples measure morality by custom. When Christian morality is set beside the heathen's custom, it is not easy for him to see that his old custom is in the wrong. Things that to the Christian are wrong are to him holy. Missionaries among the Pakpaks found them killing and eating their own aged parents. When reproved for this inhumanity, they said, "Every people has its own custom, and this is ours." ["The Living Christ and Dying Heathenism," p. 153.] Mohammedanism differs from Christianity in allowing ancestor worship, polygamy, slavery, falsehood, and a belief in fatalism to survive. It demands certain fastings and formal prayers. These are in line with the old notions of religion and are readily accepted. But with bible visions there comes a desire for a higher life. They want to be delivered from the power of sin as well as from the fear of spirits. Then they soon reach the experience of the apostle who said that what he would do that he did not. There is need of a new motive power. A Chinese convert thus contrasted Confucianism and Buddhism with Christianity. A man is in a deep hole and cannot get out. Confucius going by gives him good advice. But it does not get him out. Buddha passing by says that if the man could get part way up, he could help him the rest of the way. But the man cannot get up far enough. Then the Savior of mankind comes to him, and takes him from the horrible pit, and sets his feet upon a rock, and establishes his goings, and puts a new song in his mouth.

The present emperor of China, after having an interview with Dr. John R. Mott, said to him, "You must change your

plans. I want you to stay in China and visit not only the great cities, but the small cities and towns where the young men and the schoolboys are, and give them this message. My reason is that Confucius teaches us the truth, but your message tells us of a power that enables men to obey the truth." ["The Christian Work and Evangelist," 1914, p. 403.]

V. TEACHING CHRISTIAN DOCTRINE

There is need of some consideration regarding the time most suitable for presenting Christian doctrine to primitive peoples. What preparation is necessary to precede the presentation of such doctrines as go with the life, death, and resurrection of Christ?

Professor O. T. Mason thinks that in the training of the lower races we should pursue a regular course in the following order: food, hygiene, dress, shelter, war, industry, ornament, the arts of gratification, traffic, family, organization, government, and last of all religion. ["Adolescence," vol. 2, p. 721.] His idea is that the omitting of any of these stages requires too great an effort both physically and psychically, and tends to discourage by offering an unattainable goal.

President G. Stanley Hall in his "Adolescent Races and their Treatment," as given in "Adolescence," volume 2, has the most thorough treatment of this subject that we have seen. He however at least partly agrees with Professor Mason regarding preparation for Christian teaching. He says that first civilizing and then Christianizing or basing evangelism on the alphabet and education, is the pedagogic way and that the reverse method has only a logical sanction. ["Adolescence," vol. 2, p. 736.] He further says, "The psychology of religious growth is now teaching us the desirability of laying long and chief, though not exclusive, stress upon the Old Testament in dealing with pre-adolescent children, and reserving the more intensive teaching of the New Testament for the teens. Savages are children and youth, and the races that live under the influence of the higher non-Christian ethnic faiths also especially need to be kept in the pupillary state toward their own faith long enough to make it a kind of Old Testament propaedeutic to the New." [Ibid, p. 745.]

Again President Hall, in "Educational Problems," volume

2, page 69, shows the danger of suppressing the bad and the false without eliminating them, with the result that the evil still lives on in the submerged regions of the soul. In this sub-conscious soul, after the Freudian principle, it later makes trouble. "From the secret recesses of the spirit they motivate feeling and will, even long after they are lost to the light of the intellect." Later there is a revival of this substructure, and there is so much energy goes to it that the newer intellectual faith dies, and in its place there is an outburst of credulity and fanaticism or worse. "All that dies an unnatural or precocious death in the soul, tends, often most pathetically, to live again, and in this rehabilitated form is often worse and more ghastly than much that came of its own order of psychic growth. These elements, voluntarily expelled, always strive to get back to consciousness, so that progress by unnatural negation is always unstable and insecure. Only if the soul buries its own dead, in its own way, are there no revenient haunting ghosts." ["Educational Problems," vol. 2, p. 70.]

But may there not be a short-circuiting, by which both the primitive mind and the child mind can pass directly from the lower stage to the higher without suppression, and with a real elimination both emotionally and intellectually? Freud's method of cure was to bring up the subconscious into consciousness, thus having the errors of the lower self eradicated. But in spiritual things there is the difference that the sinner does not lose sight of the condition in which the new faith found him, nor of the steps by which he has since risen.

Emotionally the new experiences may be so similar to the old as not to leave a gap. An apostle exhorts us not to be "drunk with wine wherein is riot, but to be filled with the Spirit." The exhilaration which attended the drunkenness, and was its chief object, is provided by the superior method of the filling of the Spirit. The woman of Samaria, of the fourth chapter of John's gospel, sought to gratify her emotional nature by wrong social alliances. Jesus offered her a better way by means of the water of Life. What the lower forms of social life provide to meet the emotional needs of primitive men, the higher forms of social life provide for in the Christian church.

Nor are the stories of the New Testament so different from those of the Old Testament, or those familiar to primitive peo-

ples, as to make a great intellectual break. The miracles of the New Testament are very similar to those of the Old, and not unlike those claimed by medicine men. The conception of God manifest in the flesh, as we have already seen, is familiar to many primitive people. The book of Genesis gives appearances of God as marvelous and hard to accept. The life of Christ gives stories as readily appreciated by the child and primitive men as that of Abraham or Moses; and even the resurrection and ascent of Christ can well come as early as the story of the ascent of Elijah.

But when the child or primitive man has learned the substance of New Testament teaching, and yielded his will to the will of God, there may still be a large concession made to the natural proclivities of the race. The Christian child is not expected to think and act as an adult. There is the woods loving stage, with its craving for hunting and fishing, which can be met with the sports of the woods and the streams. The pugnacious tendency can be turned to good account in ball games, or by changing the object of battle from fellow-being to a task worth mastering. The selfish and hoarding instincts can be utilized in gathering and preserving objects of value, overcoming the danger of prodigality, while prodigality itself can be led to benevolence.

What is the experience of the mission fields regarding the time for presenting Christian doctrine? No amount of theory can take the place of established facts.

Bishop Colenso tried with twelve Zulu boys to give an educational course that would be preparatory to their receiving the Christian religion. He found that in learning they made rapid progress. But when he thought them sufficiently advanced to be introduced to the Christian religion with its claims upon their lives, they exchanged their civilized clothing for loin cloths and went back to their old homes and pagan manners. ["Daybreak in the Dark Continent," p. 159.]

In the early years of missionary work in Greenland by the United Brethren, chief attention was given to moral duties. The missionaries watched the natives to see if there was any working of conscience when they did wrong. But their minds were so dark that no check of conscience was apparent. For six years there was no visible success in the mission work.

Then a robber, Kajarnak, heard the story of Christ crucified for sinners. At once a change came over him. What the teaching of duties could not effect in others, the story of Calvary did for this darkened savage. The missionaries then took up their work differently and more zealously, teaching the gospel of salvation by faith in Christ. A visit paid the missionaries by a delegation from the home church infused into the mission new evangelistic zeal, and from that time they had a large measure of success. The change is attributed to the emphasis being given now to the free grace of God in the blood of the Lamb, and giving less attention to "the fruitless learning of many truths, needless at least to beginners, not duly used and improved for want of true life and power first obtained through the blood of Jesus." ["History of Greenland" by David Crantz, vol. 1, p. 386.]

It was at one time thought that the native Australians were too low to be reached directly by the gospel and must be educated up to it. Dr. Christlieb shows that "this opinion is refuted by the Moravian Missions in Gippsland." ["Protestant Foreign Missions" by Christlieb, p. 22.] He also claims that the result of missionary work around the world absolutely proves that "the most degraded heathen because they are also men, listen to the gospel, and learn to believe it; that no race is so spiritually dead that it cannot be quickened into new life by the glad tidings; no language is so barbarous that the bible cannot be translated into it; no individual heathen so brutish that he cannot become a new creature in Christ Jesus; and that therefore our Lord and Master, revealing Himself to us as the Way, the Truth, and the Life, in the widest sense, gave no impossible command when, embracing without limit all suffering humanity, He said, 'Go ye into all the world, and preach the gospel to every creature.' " [Ibid, p. 23.]

The result of mission work in the South Seas is valuable testimony. "In these islands dwelt ferocious savages constantly engaged in desolating wars, cannibals who killed and ate each other, and among whom cannibalism was but the crowning vice and crime of a system of iniquity, the like of which has seldom been found elsewhere." ["The Miracles of Missions," p. 11.] Yet whole islands were transformed by the story of the Cross. In Raratonga it was but little over a year before the whole

population turned from idolatry to the worship of God. Nor was this change merely formal. Their whole social as well as religious life was revolutionized by the change. On the island of Aneiteum is a tablet in memory of John Geddie which says, "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen." ["Life of John Geddie," p. 508.] The story of his leading those cannibal savages to clean and gentle Christian lives is in line with the record of the early apostles winning by the preaching of the Cross. The same method with similar results are seen in Erromanga, the martyr isle, the Fiji islands, very many islands of the Pacific, among the Karens or "wild men" of Burmah, and wherever the gospel of Christ has been carefully presented, backed by loving Christian character, and wisely followed with Christian teaching.

Let us give one more example, this time from the city slums, which in many ways are lower than darkest heathenism. Dr. Charles A. Berry of Wolverhampton was called one night to see a dying woman in a home of ill fame. He talked with her, according to his usual custom, of Jesus as a beautiful example. Looking out of her eyes of death she said to him, "Mister that is no good for the likes of me. I don't want an example, I'm a sinner." Then Dr. Berry found himself face to face with a distressed soul and without a message for her. In desperation he thought of the gospel his mother taught him and he told the dying woman of Christ's sacrifice on the cross for sinners. The woman exclaimed, "Now you are getting at it. That's what I want, that's the story for me." Dr. Berry from that night changed the whole method of his ministry, henceforth always having a gospel of mercy for lost souls. [Missionary Review of the World, 1909, p. 731.] But these are only a few instances out of a multitude of similar ones of which the Christian centuries are full.

The consciousness of guilt is one of the most fundamental facts of the human soul. Not only have all sinned but all know they have sinned. To be sure this sin may be merely an omission of some ceremony, while sins of a moral character are not noticed. Sacrifices and offerings with a view to atoning for sin are almost universal. The desire to get rid of this burden of sin is the chief incentive to religion. Everywhere there is

a sense of insufficiency before the bar of conscience. They feel with Paul that what they would not that they do; and they cry out with him, "Wretched man that I am! who shall deliver me out of the body of this death?"

The sense of guilt often becomes intensified with the preaching of Christ. Setting His holiness and unselfishness in contrast with the vice and selfishness of men is often used by the Holy Spirit to produce very deep conviction of sin. Within the last few years there have been notable cases on widely separated mission fields of revivals of religion, which began by large numbers being stricken with a sense of guilt. They would confess to having committed very gross sins, telling what these sins were. "There were confessions of opium smoking, drunkenness, stealing, adultery, and violations of all the commandments. These were hard things to confess, and all the torture of the judge would not have drawn forth these confessions, but God's Spirit gave them no peace until they had confessed and found forgiveness with Him." [The Revival in Honan, Rev. J. A. Flimmon, in "The Presbyterian Record," 1909, March, p. 120.] An abiding result of such revivals is invariably a people of vastly higher character.

Emotion has a large place in human life, and must be considered in all teaching, but especially in moral and religious teaching. It is common for people to know duty and not do it, because of the will not being influenced. When however the emotions have been sufficiently affected, the will operates and conduct is directed. The story of the cross of Christ more than any other incident in all literature appeals to sympathy. Here God Himself suffers for the sins of men. When the story is first heard by a thoughtful person, it touches the emotions in a way that we, who have been familiar with it all our lives, can hardly realize. A heathen chief on hearing it replied in amazement, "Our gods do not love us that way." The gods of most savage races are represented as hating the people because of their sins. In the gospel story there is instead the account of a love passing the conception of men.

There is summed up in the crucifixion of Christ the constraining power of a great ideal. Instead of a multitude of precepts on what we should do and should not do, as in other religions, there is the appeal of love and sacrifice to the heart. All duty

to God and man is included in love, and the heart that has been taken captive by the story of the cross is ready for training in duty to God and to man.

At this point, is the demarkation between Christianity and all other religions in regard to good works. Other religions state that certain things must be done in order to have the favor and fellowship of Divinity. With some it is the offering of sacrifices to placate the wrath of their gods; with some it is attending to moral relations with men. But Christianity reverses that. It teaches that Christ died to establish right relationship between God and man. It then calls for the acceptance of that relationship, and the doing of good works, not in order to get the favor of God, but from love, and from fear lest we grieve the Spirit of God.

We are also to emphasize the fact of a living Christ working with us and abiding in us. This truth is not hard for most primitive peoples to accept. They already believe that gods are at work among men. But their conception of the character of God must be changed. He is a God to be loved, to be trusted, to rejoice in, and whose promises are to be tested in daily experience.

Very young children readily grasp these fundamental facts of Christianity. Having heard the stories of Christ's life, death, and resurrection, they are easily led to accept Him as Savior. Many of the most prominent and successful Christian workers were converted when mere children. It is the testimony of Charles H. Spurgeon and others who have had large experience with both children and adults, that those who became Christians when children are the most stable in later life. In harmony with this is the experience of missionaries. Often those converted the earliest, having the least preparatory training, have been the most effective helpers. Of this we might instance A Hoa, the first convert under Dr. McKay in Formosa, who after twenty-three years of testing was the chief of all the native preachers there.

The moral teachings of Confucius can be made texts or starting points for Christian teaching. But the climax must be made with the motive power which is essential to the keeping of those moral demands. The Cause and Effect of Buddhism can be used to advance correct thought and action. Paul laid down

the law relentlessly that whatsoever a man sowed that should he also reap. Many superstitions might be hurried to oblivion by a judicious use of that recognized principle of both Buddhism and physical science. But the Buddhist readily sees that the Christian individual and the Christian community have something of real value that he lacks. He holds the absurdity of believing in law without believing in God. He works toward an ideal which lacks ideal inspiration. For Buddhism conscious existence is an evil to be escaped from. Not gaining life as in Christianity, but the extinction of life is the end. To gain that men must separate themselves from all lusts of the flesh that would nourish a desire for life. It is thus a religion without hope. "This condemnation it has incurred by parting with that highest stimulus to human virtue and endeavor, which lies in the belief in a living God." ["Christianity and the Progress of Man," p. 170.]

But the need of hope asserts itself. The craving for something higher than has yet been reached will not down. There is the great heart cry for the fellowship and help of a super-human power. When the Buddhist is led to see that his need is met in the living Christ, he is not far from the kingdom of God.

Now is there a possibility of making over the old religion by lopping off some of its branches, and grafting in scions from the new religion? Wherever Christianity is at work it produces an indirect result in changing the native religions. "In Western India even 25 years ago it was a common thing for most Hindus to say to the Christian missionary, 'Your religion and ours are very different.' Now after contact with Christianity it is far more common to say, 'There is not much difference between your religion and ours.' This great change illustrates what the result on Hinduism is of its contact with Christian teachings. Christian ideas and principles are gradually fulfilling and supplanting Hinduism." ["Missions from the Modern View," p. 170.]

Under the influence of Christianity vigorous efforts have been and are being made to-day to reform the old faiths. The Brahmo-Somaj of India represents a very earnest and intelligent effort to accomplish this. It went far in adopting the best of Christian teaching and customs. But the difficulty with

such reforms is that they leave out the great essential of Christianity, the dying and living Christ, with its appeal to man's emotional nature. Moozoomdar, representing the Brahmo-Somaj at the World's Parliament of Religions in Chicago, after showing the need and difficulty of obtaining personal holiness, told how they seek it. "Devotion only, prayer, direct perception of God's Spirit, communion with Him, absolute self abasement before His majesty, devotional fervor, devotional excitement, spiritual absorption, living and moving in God, that is the secret of personal holiness." ["The World's Parliament of Religions," vol. 1, p. 350.] When Christ is thus left out, Christianity is excluded. Christ represents men as being by nature dead, and says that He came to give life. He says that He is the bread of life and the water of life, and that whosoever believeth in Him shall have everlasting life. The missionary then can recognize no religion as sufficient that does not have as its center the dying and living Christ.

This does not mean that we are to Americanize or Europeanize the other nations, but that we are to give them the spirit which has produced the best that there is in American and European life. Christ did not seek directly to change laws or social institutions. He implanted a spirit which revolutionized all departments of life. Yet many of these changes were brought about very gradually. "The Jews who became Christians had still their Jewish type of Christianity, and the Greeks who became Christians developed a characteristic type of Christianity, and the Romans who became Christians developed a Roman type of Christianity." ["Missions from the Modern View," pp. 86-87.] Yet as time goes by and the gospel leaven works, the errors which separate men go out and the good which draws them together increases. Men everywhere are strikingly alike psychically as well as physically, and have the same spiritual as well as physical needs. The multiplication table is the same for the Hindu as for the American. Astronomy, Botany, Geology mean the same to all races. And so too the best moral and spiritual system for one race is the best for all. But we must not think that all the lesser things that have a place in the structure of human progress are of American or European origin.

The attitude of the religious teacher toward the old religions

may be likened to the attitude of the teacher of modern hygiene, medicine, industrial methods, political science, philanthropy, pedagogy toward the old beliefs and methods. The belief that sickness is the result of the anger of the gods must be removed, and a belief in the efficacy of pure water, and other hygienic conditions inculcated. But while the new scientific spirit must displace the old superstition, it will probably not be best to apply all the requirements of the health department of a modern American city. Native methods may be best employed where they fit in with scientific conceptions. We may well hope that the political systems of the most advanced nations will not be adopted as a whole by any primitive people. There are things in those systems which can be profitably copied. But what is needed is for the new Christian spirit to evolve from the old methods, with suggestions from every nation, a new system superior to all others.

The missionary must learn to tolerate patiently and gracefully inferior conditions, physical, industrial, social, religious, for his own comfort as well as his best usefulness. This we are slow to learn with our Western impatience with things outgrown. Mrs. E. H. Conger says of her experience in China, "When I first went into my kitchen I was heartsick, it seemed to me that there was literally nothing with which to work, not even a range." The cook was interviewed and he explained. A queer brick oven was pointed out which seemed incapable of any good. But by their own peculiar methods excellent results were produced. "At first I tried to have them learn my way of doing, but I have already concluded to tell them what I want, but let them get the results in their own way. I am rarely disappointed." ["Letters from China" by Sarah Pike Conger, p. 7.]

So it is in religious matters. The overzealous Westerner is likely to be impatient with the really inferior methods and ideals of the East, but he must learn that much error must be borne with patiently, until the new converts have reached a more mature stage of development. The missionary who expects the converts to at once put off all the sins of the flesh, and to put on the whole of Christian virtue, will be doomed to bitter disappointment. Not only does the flesh lust more strongly against the Spirit because of ages of carnal ancestry, but it is hard for

the new converts to see that what the missionary calls sins are really wrong, especially those that are most gratifying to the flesh. The constant relapsing of ancient Israel and the need of persistent effort to bring them to a certain standard of religious and moral conduct, has its lesson for those working among people with low spiritual and moral ideals.

Things may be very helpful at a low stage of culture that are not needed at a higher stage. Jesus spoke of divorce serving a need on a lower plane, while it was not to be thus tolerated on the ideal plane. The Confessional may serve a useful purpose with primitive peoples, and later be outgrown. These people feel a need of confiding to the seen. A missionary among the Spokane Indians told the writer of the desire of Christian Indians to confess their sins before the celebration of the Lord's Supper. Nor can there be any doubt that if such a confession is properly guarded, only good can come of it. James, 5:16, says, "Confess therefore your sins one to another, and pray one for another, that ye may be healed." This has been neglected by the Protestant church. The use of the Confessional by modern Psychotherapy shows that not only among primitive people but also in lands called Christian it has a place.

VI. EDUCATIONAL WORK

Along with the appeal to the emotional nature there must be a development of the reason. Unless the reason is educated there will be no permanent uplift through the emotions. Natural science forms a ready means for such development. A little astronomy will overturn many age-old superstitions. The Siamese thought that an eclipse of the moon meant that a great sea monster was trying to swallow it; and they got out all their noise making instruments to frighten it away. When the true explanation of an eclipse is given them, at once their old theory falls. Botany, geology, physics, physiology, even in very elementary form, establish them in their new emotional bias. The uniformity of the laws of nature convinces the intellect as to the unity and immanence of God, and polytheism dies.

This scientific study can also have an important bearing on the subject of hygiene, which is so greatly needed in all non-Christian lands. The evil effects of strong drink, opium, foot-

binding, and other abuses of the body and mind may thus receive a natural and effective treatment.

Art should have a place in the pedagogy of missions. It is noticeable that the children of primitive peoples who are educated in our schools excel in writing, drawing, and other manual work. Samples of drawing of animals, birds, flowers, maps, from schools among the American Indians, the natives of the Hawaiian Islands, and the Philippine Islands, indicate a proficiency that white children do not have.

Artistic work is done also by girls in the homes, basket work, bead work, that is not equaled by the daughters of the whites. The magnificent temples of India and the artistic work of the Japanese show what non-Christian people are capable of achieving in art. And yet the fact remains that most non-Christian art is intolerably crude. The idols of most countries are inartistic, grotesque, and hideous. Even in China this is true.

Dr. G. L. McKay of Formosa regarded it as a part of his mission among the Chinese to train their aesthetic taste. He beautified the grounds of his college for that purpose. After describing the grounds he had planted and beautified he says, "The order and beauty are refreshing, and the fine appearance of things is a help to the college. Chinese people and officials visit, wonder and admire, converts walk around and rejoice. Is such a part of mission work? Yes, most emphatically yes. I for one went out among the heathen to try to elevate them by making known to them the character and purposes of God. Our God is a God of order. He loves beauty, and we should see his handiwork in trees, plants, and flowers; moreover we should endeavor to follow the order which is displayed so visibly throughout the God-created, star-studded universe." ["From Far Formosa," p. 293.]

The place of rhythm in human life suggests a large use of music and the dance in education. Sight and sound follow the laws of rhythm. The heart action is rhythmical. Our ability to concentrate attention follows the same law. The baby is soothed by rocking. The soldier's courage is increased by martial strains. Rhythmical motions are used to produce hypnotism. Primitive peoples often conduct their work according to rhythm, sometimes accompanied by a measured melody. In our religious services we see the effect of music on the emotions. Slowly

measured music produces reverence. Quick music leads to action, and is employed by evangelists and the Salvation Army. Rhythm contributes to the pleasure of reading poetry. It also catches and holds the attention, and by giving thought groups aids the intellect. The dance and beating of drums and cymbals are probably universal among men.

Though most peoples make much of music, usually it is undeveloped. Sometimes it is a rasping sound of only two or three tones. Anyone who has ever heard Chinese singing wonders how so intelligent a people can tolerate such unmusical sounds. But while there is plenty of room for us to improve native music, great care must be exercised lest the loss be greater than the gain.

Thomas Nelson Baker, a negro, has a suggestive series of articles on the negro melodies. He attributes the power of the negro to thrive under conditions where other races die to their melodies. He calls them "an antidote for the awful mental disease of melancholia." The Indian pines under reverses, but the negro, as Carlyle said, will grin and dance and sing. Baker says that the survival of the negro is not a matter of body or intellect but of soul. "The oppressed race that hangs its harp upon the willows and sits down and weeps is committing race suicide." "The negro soul is the negro's only hope in this country, and so sure as he gets his soul educated out of him, so sure is his race doomed to the fate of all other weaker races that have come into contact with the Caucasian race." Again he says, "It was through these melodies that we get that high degree of soul culture that enabled the negro slave to love where others would hate and sing where others would pine away and die."

Negroes educated according to modern methods are led away from their old melodies to more classical music. Here is a danger. Mr. Baker commends Fisk University for educating and not Caucasianizing the negro. The negro tastes and feelings are developed and not suppressed. This writer closes by saying, "The American negro has many needs but his greatest need is leaders who will teach him how to save his soul, and sing and keep singing until the day breaks and the shadows flee away." ["Record of Christian Work," 1908, June, July, Aug.]

Modern missions, in contrast with the earlier missionary meth-

ods, makes much of education. The school is established along with the chapel, and a little later comes the high school and the college. This method has been adopted after seeing the unsatisfactory results of the older method.

The famous missionary Francis Xavier was a man of great zeal and energy. He traveled far, working indefatigably in India and Japan. He prepared a few simple exercises for his converts, the Creed, the Ten Commandments, the Lord's Prayer, and the Ave Maria, and got large numbers to accept baptism. But beyond the simplest elements of his religion he did not try to go. He aimed rather at securing large numbers of converts than a people advanced in Christian knowledge. The same method was followed by his immediate successors.

But these converts proved very unreliable. For example, in Japan in 1581 there were two hundred churches and 150,000 native Christians. But when European teachers were obliged to withdraw in 1606, there was not sufficient educational force left to carry on the work, and Christianity well nigh died out in the empire.

In contrast with that may be cited the early church in Madagascar. Here the bible was given to the common people, and they were taught to read it. When persecution, the most bitter, came on, and the missionaries were driven out, the converts remained true to their new faith. At the end of twenty-five years "when if not plucked up by the roots it might have been expected to be found feeble and half dead, it was strong and firmly rooted, and among its precious fruits were many of the soldiers, the nobles, and even the royal household." "The Christian population was five-fold greater than when the attempt at extermination began." ["The Miracles of Missions," pp. 185-186.]

Traveling evangelists of the type of W. C. Burns and Francis Xavier do much in familiarizing a people with the character of the foreigner, and arousing a curiosity regarding his message. But the positive knowledge imparted to the people is very small.

Chapel preaching, where people throng at set times as in the days of Paul to hear what "this babbler says," may give a little definite idea of what the missionary is there for. But the best work is done after the public service is over, when interested ones remain with the preacher, who is now teacher,

to talk over the new religion. Dr. John Ross of Manchuria says that in these quiet discussions nine-tenths of his converts are made. From these converts the catechumen classes are formed. Here they can be taught the moral principles of the bible, things that appeal to the common needs of the human soul. Questions of biblical criticism need not be touched. "In the cross of Christ they find an all-satisfying portion: as there they find expounded problems which Confucius refused to touch, which Buddhism and Taoism have answered so as to mislead. In religious truth and as a guide to life, the gospel is all their salvation and all their desire." ["Mission Methods in Manchuria," p. 90.]

Along with Christian teaching much can be made of the native classics and native history and geography. The Chinese classics are vastly superior to the classics of Greece and Rome which are taught in our schools. They are purer and form a better basis for Christian teaching. Some mission teachers will begin a school with only the teaching of the native classics. This disarms prejudice at once. Then later it is an easy step to show the superiority of the Christian classics, and to let Christian light give a new meaning to old truths. Chinese scholars have said that they never understood their own classics till they got the help of Christian teaching. The history of their own country and the biography of their own great men may be of as much value and certainly of greater interest to any people than the history of other lands and the lives of other people. Then incidentally a comparison with these of the history of Christian countries and the lives of its best men and women can be used most effectively to produce thought and conviction.

One missionary says, "When I am talking to a Buddhist and wish to produce in him conviction of sin, I take the commandments with which he is familiar and quote them to him. The ten commandments of Buddhism are as good as the ten commandments given through Moses to produce in man the impression and the conviction that 'by the works of the law shall no flesh be justified.' When I want to reach the same end with a Confucianist, I use the law of the five duties growing out of the five relations." ["World Miss. Con., 1910," vol. 4, p. 100.]

Alexander Duff thought that among the Hindoos western science was essential as a means of overthrowing superstition. Among the Chinese on the other hand, western science is less needed than a careful training in distinguishing things that are different. Chinese education gives all its emphasis to a training of the memory. In this they are marvelously successful, but logical accuracy is not thought of. Educated Chinese see no inconsistency in holding views that are mutually incompatible. [Ibid, 110.]

The power of the school to overcome caste, especially in India, may be noticed. It is impossible by moral suasion to get the upper classes to give the lower classes an equal standing with themselves. Even the majority of Christian converts will not recognize this duty. This is true in Christian lands as well as in non-Christian. The teaching of Christ that the way of service is the way of greatness is a lesson that His followers are very slow to learn. But when the lower classes have been given a better education than the higher classes, and are better adapted to hold the higher positions in governmental or other spheres, the being looked down upon is changed to a being looked up to. Here is the real solution of the negro problem in America. As soon as a large number of negroes have risen to the level of or surpassed the whites in general culture and in professional and industrial progress, and have proved themselves worthy of the highest government positions, then the prejudice of color will give way. Thus Christian education is the great leveler of caste bound races.

The need of educating a native ministry is so apparent, and the number of Orientals flocking to our shores in these days so great, that the question naturally arises, "Why not educate those from abroad in our schools, and then send them back as workers among their own people?" Many of those from abroad, after adopting Christianity, have a desire to return and teach in their home land. Would not then a course in Western learning along with the experience of Western living be a fitting preparation for such work? Well meaning people have enthusiastically tried this method of advancing foreign mission work. In a very few cases it has been found eminently successful. Such was that of Neesima of Japan. But with rare exceptions, and these chiefly Chinese and Japanese, such a

course has proved unsatisfactory. Some after being educated have preferred to remain in the land of their education, where they have had successful careers. Others have returned to their homeland, unfitted by their residence abroad for useful work there.

The American Board of Commissioners for Foreign Missions had a very instructive experience in this matter. In the year 1816 they established a school in America for the express purpose of educating young people from heathen communities. The constitution declared its object to be "the education in our own country, of heathen youths, in such manner as, with subsequent professional instruction, will qualify them to become useful missionaries, physicians, surgeons, schoolmasters or interpreters; and to communicate to the heathen nations such knowledge in agriculture and the arts as may prove the means of promoting Christianity and civilization." ["History of the Sandwich Islands Mission" by Rufus Anderson, pp. 11, 12.] To show the cosmopolitan character of the pupils, in 1823, nine pupils were from the Sandwich Islands, fifteen from various Indian tribes, three from China, others from Greece, New Zealand and other places. For some years much interest was taken in the school and high hopes were entertained for its usefulness. But results were disappointing, and the school was discontinued after 1826. Here are a few of the difficulties which were met. "It was not found easy to decide what to do with the youths, after their education was completed. It was now known also that those who had returned to their native lands failed to meet the expectation of their friends. The abundant provision for them while in this country, added to the paternal attentions they everywhere received, had been a poor preparation for encountering neglect and privations among their uncivilized brethren; and the expense of maintaining them, when returned, in any tolerable state of comfort, was much greater than it would have been had they never been habituated to the modes of life in an improved state of society." "A simultaneous effort to train Greek and Armenian youths in this country, for the most part in the ordinary academies and schools, and some of them even in colleges, proved equally unsatisfactory." [Ibid, pp. 13-14.]

At the present time educational work in the mission fields to

a greater or less extent is carried on by all the churches. Graduates of these schools at once take leading positions in political, professional, and industrial lines. Graduates of Robert College, Constantinople, and the Syrian College, Beirut, are permeating Turkey with Christian influence. All over China mission schools are infusing the modern educational spirit, and raising up men who become leaders among their people. Only a few years ago the education of girls in China and Turkey was ridiculed. To-day their education is sought for by all classes.

As to whether day schools or boarding schools are best for the lower races is a question at present before the Indian educators of America. There is variety of opinion and much is said for both.

If the children are taken from their homes to boarding schools, as is done in connection with our Indian work, there is secured regular attendance upon the classes, which is impossible with day schools. Parents take so little interest in the education of their children that they keep them at home a large part of the time. The influence of the home working against the influence of the school is also avoided by this means. At large boarding schools there can be much better facilities for industrial work, than is possible at small day schools.

On the other hand there is danger of the child being educated away from the home by this method, and made incapable of identifying himself properly with the life of his people; or if he does the latter, he may throw off all the good he got at the school, and thus nullify the patient work of years. In the day school, conducted near the pupil's home, there is close contact maintained between the child and the home, and there is also the touch of the teacher felt in the home, which is invaluable. There is not a storing up by the pupil of many things to be put in practice around the home at some future time; but he goes home every night to put in practice the suggestions of the day. The pupil is given a lesson in hygiene or improved methods of gardening. He goes home to see how it works. The teacher calls at the home and talks over with the parents the things that the child is learning, and may suggest ways of applying these principles in and around the home. The home of the teacher is also an important factor, which is missed in the boarding school system. Nor is there any place where the

young child can usually get as much love and care and permanent good as in his parent's home.

The great difficulty in carrying on day schools is to obtain suitable teachers in sufficient numbers. A man and wife are best adapted for this work. Sometimes in mission schools two ladies serve well, one acting as teacher and the other as home maker. In some places there is a third who acts as visitor. Thus they are companions for one another, and escape the excessive loneliness of one solitary teacher among a people of alien customs and sympathies.

As the writer visited some of the Indian reservations and government schools, and talked with teachers and missionaries about them, the plan followed in some places of combining the two methods commended itself to him. Among the Pima Indians at Sacaton, Arizona, there are day schools for the smaller children, and the government boarding school for the older ones. The boarding school is sufficiently near the homes to keep the children in touch with their people and to allow of frequent intercourse. Among the Papagoes at Tucson, Arizona, the work is similarly conducted, though here the boarding school is controlled by the Presbyterian church and the day school by the government. At both these places results were clearly superior to those found under other conditions, and seemed to justify this combination of day and boarding schools on the same reservation.

SUMMARY

Though there are a multitude of varying religions in the world, there are certain characteristics common to them all. This is at least in part owing to their having a common origin in the nature of man. As men resemble one another physically and psychically so they do religiously, and the same religious stimulus will produce the same or a like response. All primitive peoples offer prayer to their deities. Thanksgiving and other festivals are observed among widely separated races. The priesthood, sacrifices, fasting and other institutions of religion are found among most peoples. Stories in the Christian's bible bear a striking resemblance to many embodied in other religions. Thus it is easy to adapt Christianity to the conceptions of primitive peoples.

Many traits of lower races may be retained and allowed to co-exist with those that have been regarded as distinctively Christian. Such an addition of primitive beliefs and habits may even produce a superior character. Many Eastern characteristics off-set Western defects, and so should be carefully utilized. Care must be exercised by the religious teacher lest he discourage worthy traits in the primitive man, simply because they are not according to Western usage and modes of thought.

A little effort suffices to find a point of contact between the religion of the missionary and that of the people among whom he works. All recognize a deity and a possible connection between the human and the divine. All value truth, recognize sin and some of its results, have a desire for reconciliation with God, and want a clearer light on the dark problems of life. Many religious customs and teachings are sufficiently alike to form a point of contact between them.

The conception of a divine revelation is very familiar, and when one goes among primitive peoples with a message that he claims to have come from God he readily gets a hearing. Story telling attracts hearers. Not condemning false teaching but the simple telling of bible stories catches and holds the attention. Such also leads to conviction for sin and a desire for better things. Example and illustration are always better than logical argument. Primitive peoples have no difficulty in accepting the miraculous, and are familiar with the conception of God being manifest in the flesh. Care is needed to avoid wounding the feelings. Religious prejudices must be respected. Truths regarding the deeper needs of the soul will always interest and attract.

When and how should distinctly Christian doctrine be presented? The experience of mission fields gives valuable testimony regarding this, and goes to show that both intellectually and emotionally primitive men can connect with the simpler Christian doctrines and modes of life, without any later bad results being in evidence. Christian doctrine meets a felt need of the most untutored of men. Such moral teachings as those of Confucius and Buddha form a good preparation for the gospel, as they show a need that only Christ can supply. No religion is sufficient without the living Christ, but Christ

can use a great variety of thought and custom in adapting Himself to human needs.

Missionary administration must give science and art a leading place. Science overturns in an easy and natural way age old superstitions. Art appeals to all men and has an elevating influence. Music is found everywhere and is of high educational value. Without educational work purely religious teaching fails to give stability to thought and character. There must be a training of the intellect in addition to having the emotions influenced and the conscience affected. The native classics and biography can be used to good advantage. Schools can remove evils like caste better than most other things. Having schools located among a people is better than taking the students to a foreign land to be educated. Day-schools and boarding-schools each have advantages, but where both are conducted together best results are produced.

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THE REALITY OF THE RELIGIOUS EXPERIENCE

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The existence of religious phenomena few or none dispute. A classification in broad terms makes practicable studies from various points of view upon this data. Not so many, however, have gone into the question of the reality of the experience as a distinct experience, having a place of its own in reality. As a contribution toward this, an analytic study of the religious consciousness is necessary. Such a study is that which follows.

The first question which arises is that of the relation of religion to the will. Can man control it? As a preliminary answer, man can control religion to the extent of being able to seek or not to seek it. Religious influences, as they lie about us from infancy, are not here in question, for these influences do not constitute our experience of religion. When a boy grows up, it only too frequently happens that he deliberately rejects and turns from those influences, and ceases to have the experiences that he would if he remained true to the teaching of his childhood. He can shut those influences out of his life. By the influence of the companions whose company he seeks, a new set of influences and experiences take the place of the old. On the other side, a man brought up with one type of Christian teaching, and knowing religion through some one type of religious experience, may deliberately, because of some feeling of inadequacy or unrest, seek a fuller or different experience. He may not have clearly in mind just what it is he seeks, and he may never find rest, but he will by his own will change his religious experience. All these cases are cases where the experience is known in some form to the man who seeks to change it. The question might be raised whether a man who knew nothing of the experience, except by hearsay, could by seeking find it. The teaching that no man by searching can find out God seems to deny this. Whatever the correct exegesis of that text may be, we have to bear in mind that we are not at this point saying that in the religious experience man does find out God. That problem will trouble us enough when we are ready for it. Now

we are asking the question without regard to its consequences, seeking only the correct answer, whatever it may be. Yet seeing its possible importance, we must consider it. As far as we can define terms, a man can deliberately seek and find this experience. To one who has seen the devotion, especially in public worship, of some loyal church member, or has seen some evidence of loyal service to man which seems to come from the religious experience of the one under observation, then it is possible for the observer, wishing to induce in himself the same spirit of worship or of service, to seek and to put himself under influences that will bring to him the same experience. It is as possible as the effort, which may be crowned with success, of an admirer of art to attain some appreciation of true artistic spirit. Consequently, man can, by effort, at least partly change and control his religious experience.

The consequences of this may be stated in the form that man can induce the religious experience, or can bring about a new form of the experience as he wishes. In so far he can create the experience. It is not something that will hide from him, and come to light only of its own accord. Not all religion, therefore, is of the type of sudden conversion, or what a surface reading of the New Testament seems to give as St. Paul's experience. Religion takes normally and as a possibility its place among the other experiences of life, whose lack we can correct by seeing the experience. As we can seek to gain the experience of heat or cold, so we can seek religion. To this extent it is like ordinary perception.

The case to which we referred, of a boy turning from home influences and with that, from religion, might really fall under our next heading. As man can change, so he can reject religion. Yet as this problem is so much wider than this particular instance, it will be well not to dwell on this one case. The real point at issue is whether religion is so all-powerful that whether a man will or no he must submit to it. It is to be conceded that he may not act according to its impulses, and yet he may have the experience. The boy leaving home can not take out of his life that home experience, even though he prevent any return of it in the future. If the conception of the religious experience is that of the incoming into man of God's all powerful grace, which a man may disobey, but which he can not reject

as an experience, then he is not free to reject it. A man may shut his eyes and refuse to see, and be able under ordinary conditions to refuse to look at the scene before him. If he cannot do this in religion, then religion is a different sort of experience. We must remember that it is not necessary to claim that when once the experience is upon a man, that then he can not avoid it. When a man's eyes are open, very frequently he can not help seeing. Yet if his attention is distracted, and he is thinking of something else, he may not perceive the scene before him in any conscious way. It would seem that at times, at least, religion is like this. While if a man lets himself go, his religious consciousness may become more acute, whether emotionally or intellectually, he may ordinarily, by turning the current of his thoughts in other directions, prevent the coming into consciousness of this experience. In a crowd a man may remain impervious to the mob spirit if his interests are centered elsewhere, while if he lets himself be swayed by the mob, he may go the full distance of approval of their acts, and share in their experiences. Such is the case with religion. The spirit which a man brings to worship, all devotional writers recognize, is crucial for the experience of worship. If he comes in a prayerful spirit, the full experience may come to him, but if he is distraught, the words of the familiar prayers fall meaningless on his ears. So by rejecting the religious experience we mean that its entrance into consciousness is dependent on what is already there. The man may, by allowing other interests to precede, shut out religion.

Religion is therefore not always so compelling that it can force its way into consciousness against a man's will. Whatever bearing the doctrine of election may have on this point, if it means that God forces those whom he elects to salvation to have sense of assurance of his presence, we must question it closely. It may not mean this, but if it does, the doctrine must be changed to allow for the rejection by man of the religious experience. The arguments on which predestination is based start from the idea of God. Since we are trying to arrive at the idea of God as he may prove to make himself known in experience, our discussion must take logical precedence, and if we are wrong we must be met on our own ground. If we find, as we have, evidence that man may refuse and

succeed in the refusal, by staying away from religious influences, or by opposing other interests, then any doctrine of God's nature must be made to explain this. It can not succeed by dogmatically denying facts. If God is made known to man in an experience which man may reject, then we can not define the religious experience as always prevailing. There is this to be said, though, that we are not seeking to prove that man may always be able to reject religion. Just as there are times when a man may not refuse to see what is before him, under the impulse of surprise, perhaps, so there may be moments when, taken by surprise, a great wave of religious consciousness may sweep over him before he can make the attempt to shut it out. Still this does not make religion any different from vision. Again, religion takes its place in this regard among normal experiences.

As man can by seeking find religion, and as he can reject it when it comes to him unsought, so when he is conscious of religion he is able to modify it. Even St. Paul, whose experience we have been taking as a type of the irresistible religious experience, tells us that he was not disobedient to the heavenly vision. (Acts 26:19.) He also tells us that the expression of the religious state, such as "speaking with tongues" should be controlled. (I Cor. 14.) This is not merely a matter of the expression of religion. Just as religion may be shut out if what is already in consciousness holds the attention too strongly, so it can be obscured in consciousness by other ideas and experiences. As a man grows older those things which enshrined for him religion come either to mean more to him, or else gradually lose their meaning. The tendency, which many have pointed out, for conversion to occur near or at the age of adolescence shows the very considerable influence of a man's nature and surroundings upon his religious experience. That it may also be modified by direct effort of the will is true in at least some cases. A man who deliberately makes the effort by prayer to increase and build up in himself a sense of God's presence, is changing his consciousness of religion. Whatever truth there may be in the emphasis on sacraments and outward forms made by the great mass of Christendom rests on this possibility. The church teaching insists that through the outward form man can change the inner experience. Men set apart one day out of seven in the

belief that only by forming deliberate habits can one continue, ordinarily, in touch with divine forces. Only so will most men continue to have any consciousness of religion that is at all definite. Man may, therefore, if he will, modify his consciousness of religion.

The results of this possibility of modification are to differentiate religion somewhat from perception. What a man sees he sees, and while he can be indifferent to some details, he can not really change those details. Blue remains blue, if he sees it at all, or if it changes, the change is not due to his willing it. It is evident that we are dealing with something more like insight, or artistic perception. As a man may increase his ability to perceive beauty, so he may, we have found, increase his consciousness of religion. This results in the conclusion that religion is more a matter of internal mental life, and perhaps has to do, as art does, with values, rather than with material objects. It at least opens the way to this result. It does not prove that such a result shuts out the possibility that in the religious experience it may be some new type of objects that are perceived. The importance of the possibility of modification lies rather in the question of the relation to the will. We are plainly dealing with something that is man's own experience, over which he exercises some control. It is not an entirely passive experience which comes to him like a dream, going its own way independently of his will, but something which claims from him the necessity of exercising on it his will power. It thus comes into the real world of action. Not merely real because it is in consciousness, it is also real because man may make it the object of desire. In this it does not stand alone among human experiences. As a man may desire and work to gain a consciousness of history or science, so he may desire and work to gain a consciousness of religion. We are dealing with an experience which is vital, which seems to many among men something to be striven for with all their strength. The anchorite in the desert felt religion to be very real when he gave up all for it. Not only, then, do we find it really in consciousness, we also find it known and real in so far that men consciously seek to bring it to fuller focus in their lives.

These three points that we made are arguments only for the possibility for control by man's will. In many cases we find

religion proving itself above such control. In human life religion came, both for the race and the individual so early that we are not conscious of any will to receive or reject it. It is a part of our life. This is very often true also of those sudden crises which to many are the main examples to be studied. Whatever may have been the underlying train of events when St. Paul was struck blind on the Damascus road, it came to him as a totally unexpected experience. The same is true of St. Augustine, and many who could be mentioned. Every conversion, even if it has been long desired, comes with this shock of surprise. Frequently also, on the emotional side, there arises in man's mind during worship a type of consciousness of which he has had no forwarning, and which often it is difficult to keep under control, much less to put out of his mind. The revival spirit sweeps one away sometimes even when the sober will is somewhat opposed. The quieter influences of religion, too, affect a man without his effort. The solemn service often at the most unexpected times brings to the worshipper a greater depth of feeling than he has known before. Also, at times, when he seeks that feeling, he can not find it. All other things may seem as usual, yet the experience does not come. Whether it be sin, or lack of faith does not matter, man can not always, by simply willing it, get religion. In both ways, therefore, in coming without man's will, and at times in eluding that will, religion proves itself above complete control by man.

So far this gives to religion the right by the second of our tests to be called an experience. It is not simply a creature of man's will. This also differentiates religion from morality. Morality concerns entirely man's will to act. If it came upon him without his will, his action would not be free, and so, not moral. But religion, in coming or staying independently of man, is shown to be different. It is therefore not dealing with values as morality deals with them. This point is of importance because it leaves open the question of the origin of the experience. If it were a product of man's own will, then it could not possibly reveal objects beyond man. As it is not, in its origin, man's creation, we may find that it does come from a source outside of man. It may be more like perception than like fantasy.

A man may reject religion, but reckon with it he must. In

rejecting it he must recognize it as a force which he can keep out of his life, but not one which he can destroy by the mere fiat of his will. The methods by which he succeeds in thus barring it show this. When he turns from religious associations, and avoids church going, or refuses to go to the church where the experience which he shuns holds sway, he recognizes the impulse to the experience as something exterior to himself. When he shuts it out of his life by centering his attention and energy on other and conflicting things, he does not control it as he does his desires, but as he does the view of a scene he does not wish to see. He erects barriers against it, so that it can not enter. There are times when a man deliberately stifles any appearance of religion within him by sheer force of will. He forces his attention away from it, and sees that no expression of its presence goes forth into action. Yet even here, the most that can be said for will power is that it called forth something which requires the utmost power to destroy. Man may, at times, if the experience is not strong, turn from it as he does from a dream. This proves only that religion may not always be a real experience, that it shades over into something else. Yet we have to notice that even here we use the expression, "he turns from religion." What he does, in our ordinary idea, is to refuse to give religion a place. It is not that he refuses to create it. He may turn from it as from a dream, but we do not usually think of him as putting it aside as he does a possible action. A dream is in some sense, as not completely controllable by man, an experience. So our analogy has not hurt the claim of religion to be an experience. There is still the possibility that it is more like a waking dream, called forth or not as a man wills. This may be true in some cases, and rejection not involve giving to religion any other reality than that of a rejected possibility. This does not, however, affect those other cases where its rejection implies that it is something to be struggled against, if it is to be destroyed. It is possible that religion may not always be what we have described as an experience. But those cases where it is not, where it remains a rejected possibility, are not cases of the presence of religion but of its absence. Where we have religion, frequently even in rejecting it, a man finds it to be real, and that it makes its effect on him despite his will. When a man who has fought against all "tenderness," and sought to immerse himself in the

struggle for self-betterment, finds that sometimes, in spite of his growing coldness, he is tempted to do some act of kindness, when he realizes, as Dicken's Christmas story portrays, that he has not conquered, he knows that in rejecting religion he has not destroyed it. In spite of him it has proved its claim to existence.

Because it can not be blotted from existence by the mere arbitrary will of a man, religion may at times, even if not always, be a real experience. It is real in the sense of exerting, whether passively or actively does not matter here, some force in opposition to being willed out of existence. This does not mean that it is necessarily of the type of the will, nor does it prove at once that it is identical with the social will. For perception gives cases where, especially if they are painful, we find an experience persisting in spite of all attempts to ignore it. As this quality of opposition to control is a characteristic of any real experience, we have not proved more than that religion is such, by showing that at times it resists the individual will. Again, it does not necessarily imply that we are dealing with a power in man alien to his nature, and therefore of divine origin. All that we have done is to find the way still open to discover the source of the experience.

The last of the three points which we examined in regard to the power of the individual over his religious experience was that of the ability of the believer to modify his experience. We need not discuss the fact that not always can he so modify it. That is really included in our conclusion that he can not always reject it. If he can not always reject it, then there are limits to his power of modifying it. The more important thing is to realize that religion can modify the rest of life, or change the will itself. Of this we need little proof. The story of the life of John Bunyan, to take a classic instance, illustrates the great power of religion to change the whole course of life. The In-asmuch mission in Philadelphia, founded to help men who have fallen into evil so far that only despair remains, by men who have themselves been in that state, and who attribute the change to religion, is a modern instance. Again and again, though by no means always, has conversion, the coming into man of religion for what he regards as the first time, meant a turning point in his life. To say that while the change is attributed to religion, yet it was really due to something else, is not a valid objection.

What is in consciousness is that the religious state and the change are related as cause and effect. It might be shown that the religious state was only itself the result of a third something which produced the change. This is to go behind the experience in a way which we have not as yet attempted. As we are not attempting to say how the experience has its effect, one theory here is as useful as another, and no theory of how it works takes away the fact that some change is effected in connection with the religious experience. Religion has taken this definite place in the real world. The consciousness of religion is a consciousness of something that is able to affect and change man's life. It can exercise power over him as well as he over it.

This gives us the complete result necessary to asserting that the religious experience is a real experience. As the experience of pleasure or pain from the perception of some object can affect us, so can religion. It therefore takes its place alongside of perception as a mode of experience. It can be focal in consciousness, and by its power to change consciousness can claim that focus for itself, often suddenly, as in conversion, sometimes in the quiet power of religious habit. It is an experience that can affect and hold its place in consciousness. Yet in all this it remains possible to man to control it. It is his experience. It is therefore real by any test that we can apply. Real because it is in consciousness, as a possible object to man's will, as bringing power to bear on man, and, in the combination of these qualities, being as truly an experience as any experience of life. Religion therefore is real. It is not the idle creation of man, nor the by-product of some powerless unimportant nook, to be disregarded as of little moment. Experience itself, since this is also truly an experience, can not be adequately described without reference to this. Religion must be explained before we can rest satisfied with our understanding of life or reality.

In thus giving religion a place in the real world, we have also made possible a definition of that place. We find that at times the consciousness of religion can be very definite, that it has often definite direction in that it moves men to definite things, and that it very frequently can be dated; also, that it has very often very distinct emotional color. Yet we also find that at other times what we call equally exactly "the consciousness of religion" is indefinite as to its object,

has no one direction to the resulting impulse, or works out in conflicting directions, that with great bodies of men the time element does not enter into the experience, and that the emotional tone is variable, sometimes religion being passive, and sometimes active. It has however further become evident that while some of the categories which apply to perception apply here also, many do not. The chief difference is found in the fact that definiteness does not seem to be a characteristic of religion. From a survey of the field no clue is given us by which we may be entitled to conclude that the indefinite forms are less typical. As far as ordinary presumption goes, it is equally the indefinite, especially some of the mystical experiences, which give us the typical forms. Perception must be definite in all its clearer forms. Man strives, if his perception is indistinct, to obtain clearer and more certain knowledge. If we see indistinctly, we approach nearer to the object, or consult an eye specialist. With religion, not only is such an attempt not usually made, but we have from many the idea that to make it distinct would destroy the religious element. Such would seem to be valid interpretation of the Buddhist doctrine of the abolition of desire. This applies, it is to be noted, not only to definiteness as to the content perceived more or less passively, but also to the emotional content. It is therefore evident that if we are to do justice to religion in all its forms we can not define it as we would perception. Definiteness can not enter as a term in our description. Religion therefore stands apart not only from perception, but from the moral forces, and also from emotion. It may be connected with any or all of these, but not necessarily so, so far as our study has thus far shown. We have to be careful, therefore, as we go on, that we do not carry over into our study of religion ideas and presuppositions based on our conception of any of these other kinds of experience. Religion must be judged by itself, for it is unlike the other ordinary types of consciousness.

Our discussion has had to do with the relation of religion to man's will. Again we found a great indefiniteness. At times found when sought, rejected at man's pleasure, and modified by him as he willed, within certain limits; in other and no less typical cases, it came without being sought, or when sought did not come, it came even when the man sought to exclude it, and it resisted change by man's will, but instead

changed him according to its own working. Again it does not fall under the usual categories, as it refused to be found within the limits set perception, morality, and emotion. In coming to this conclusion, in view of the fact that it has a certain independence over against man's will, it was difficult not to use language that would imply that in the religious experience we have to deal with another will. As we were careful to point out, the bare fact of a certain independence of the will was common to any real experience. Yet such experiences also point, usually, to some source outside of the individual will. What a man perceives is either his will, or something that is not his will. Religion is very evidently, since it resists his will, not identical with it. It therefore takes its place in the other class of experiences. Its likeness to perception differentiates it from the products purely of men's desires. In passing, it might be interesting to note that this would seem to discourage attempts to get men to desire religion, and the description of heaven, etc., in terms to awaken desire. So far as the desire is met by religion, and no more, religion is not religion. It is not what we have found people to mean by the term. It is an experience which opens to man a realm which he can not completely control. Since, however, it is not a perception of that realm, for it is not in its nature the same as perception, we can take it as an ordinary way of gaining knowledge about a new field. We can not go to religion as we would to our sense of hearing, or our knowledge of emotion to learn of this new region of life. We have to go in another direction. It is this difference not likeness to perception, that makes our present inquiry into the form of the experience necessary. The primary object of a study of any experience must be to gain more knowledge of that experience. The fact that on the very threshold we are balked by the seeming inconsistencies of religion forces us to avoid the direct attack. Before we can adequately describe this experience, much less answer any question as to its value, we have to further examine it in order to find in what its possible value may consist. We have to gain fuller knowledge of the experience. Our result so far has had this value, that it has given to religion a place in real experience, and has raised problems beyond what might at first appear.

CONCERNING THE RELIGION OF CHILDHOOD

By W. T. SHEPHERD, *Waynesburg College*

This paper is a preliminary report of a study being conducted by students of Waynesburg College and the writer, to ascertain the ideas of children on some of the fundamental conceptions of religion, together with some of the religious feelings and religious activities of childhood. Two seniors, Mr. J. Douglas Gold and Miss Erma Tennant under the writer's direction collected the data of the present paper. The study so far has included 25 subjects, from 10 to 12 years old. The children were from the families of the mercantile, professional, laboring and leisure classes. Of the 25, 15 were church members, of various Protestant denominations, Presbyterian, Methodist, Baptist, Christian, etc., with at least one Catholic; the remaining 10 were non-church members.

The method employed has consisted in asking the children, separately, a list of questions, and then by cross-questioning them and by further familiar conversation to make sure that their answers should be as definite as is possible for them. As controls, all were questioned in a similar manner, and none were given much time to think or any opportunity to obtain any aid or suggestion in answering the questions. We have endeavored to learn as nearly as possible the children's religious conceptions as gathered from their own experience and general teachings, rather than any ideas they might have received from some chance suggestion of parent or teacher, and which they might chance to remember.

The following list of questions were asked:

1. Do you believe there is a God?
2. If so, who or what is God?
3. Who or what is Jesus?
4. Are you afraid of God?
5. a, Do you like to attend church? b, Do you like to attend Sunday school? c, Which do you prefer?
6. Where is God?
7. Are you a member of church? a, Do you think church members are better than others? b, Do you think they ought to be better? c, Are you better now than you were before you united

with the church? 8. Do you ever make God any promises? 9. Are you afraid to die? 10. What is the Holy Ghost?

The first question, "Do you believe there is a God," appeared to be by far the most easily answered. Each child was reminded that of course he had been taught that there exists a Being called God, and that he had no doubt heard a great deal about God, but that what was most desired in his answer was that he should give his own beliefs and ideas upon the subject. Apparently none of the children had reached the age where even the beginnings of doubts could creep into their minds. Their answers were immediate, positive affirmations of their belief in God's existence. In most cases, there did not seem to be any clear-cut reasons for such belief. Seemingly, this belief of theirs was of an instinctive nature or perhaps partly the result of training, and its beginnings not comprehended by the child itself. We might state that 25 other children studied with another list of questions also each affirmed their belief in God's existence. So of 50 children examined on this point, all believed in the existence of God.

In the answers to question 2, "who or what is God," we find a wide divergence in replies. However, two general conceptions gradually made themselves apparent; namely, a spiritual and a physical conception of God. To those by whom He was conceived as a spirit, there did not seem to be quite so clear an idea as to those by whom He was conceived as anthropomorphic. The latter appeared to have in some cases remarkably clear ideas on the subject. One subject described God as a man, above medium size, old, with flowing white beard, in a long white robe, etc. Several others pictured with almost equal vividness His supposed physical characteristics. In rating the children on general conception, we did not consider how nearly their ideas of God approached the generally accepted one, but only estimated how clear-cut and distinct was the idea, whatever it might be. E. g., if a child showed a very incorrect conception of God, but could explain how He appeared to him clearly, he was rated higher than the child who happened upon the truer conception, though he had no personal ideas whatever concerning the matter.

We found in the children studied, the vividness of the conception of the church members to be in the proportion of 2,

while the vividness of the conception of the non-members was in the proportion of 9, or much higher. This might appear to show that the non-members had the better idea of God; but possibly we find it explained when we turn to the formative conception. Here again we may make use of a threefold classification: Those who conceive God as a spirit, those who conceive Him as a man and those who have little or no idea of the nature of God. Here we find the church members relatively much in the lead; those studied having the spiritual conception in the proportion of three to one in the non-members, while they had the less correct physical conception in the proportion of six, to seven in the non-members.

All this might tend to indicate that the church members, under the influence of their training, were beginning to lose their original child's lower conception of God and to be tending to the spiritual conception.

As to the relative prevalence of the spiritual and physical conceptions of God and of Jesus, God was conceived as a spirit in the proportion of 7 to Jesus as a spiritual being 5. As a man, God was conceived in the proportion of 2 to Jesus being so conceived in the ratio of 3.

In answer to the question, "Are you afraid of God," 18 of the 25 subjects answered with a direct negative, 4 that they were afraid of Him, 1 "rather afraid," 1 "sometimes afraid," and one we set down as doubtful.

In the matter of preference respectively for church service and Sunday school, the results show indications of a preference for the simple services of the latter by a proportion of 13.6 to 10. This is as we might expect.

As to whether the child church members should be better than the non-members, the former in the proportion of 7 to 1, said they should be better. The non-members in the proportion of 4 to 3 affirmed that they were just as good as the members. The church members also were unanimous that there had been a change for the better in their lives, *i. e.*, their habits, etc., since uniting with the church.

As to the relative proportion of boys and girls from 10 to 12 years old who unite with the church, our study tends to indicate that girls are the more numerous. Of those herein reported,

the proportion is 4 to 3. This result appears to tend to confirm Starbuck's conclusion that girls are converted at an earlier age than boys.

We had discovered very early in our questioning that everyone of our subjects said prayers, and that they not only said rote, committed prayers, but that they made personal petitions for desired objects and ends. Our eighth question was to learn the nature of these prayers, and particularly if the subjects in praying ever made God any personal promises, *i. e.*, does a child who desires something ask God for it and promise Him that if the petition be granted the subject will for a certain period of time remain a paragon of virtue, etc.? To this question there could be but two answers, yes or no. We received the "yes" answer approximately in the proportion of 3 to 1 for the "no" answer. The church members appeared to lead slightly in the affirmative answers.

The last question, concerning the personality of the Holy Spirit, as was expected brought the least definite response of any of the ten. To this question we required one of two answers. (a) an idea, meaning any idea the child might advance, (b) no idea, or the inability to express any view on the subject. The answers "some idea" to the "no idea" answers were in the proportion of 1 to 3. We might add that the "some idea" answers by the church members were in the proportion of 7 to 3 in the non-church members, while the "no idea" answers were in the proportion respectively of 2 to 3.

The answers given to the last question were very diverse, and it may not be amiss to quote a few of them:

A. Girl, 11 years old, church member, said the Holy Spirit is the "Father of All."

B. Girl, 11 years old, church member, said Holy Spirit and God are the same.

C. Boy, 11 years old, non-member, had apparently heard the Trinity dogma explained and gave a fairly good answer as to it being one of the three figures of the Godhead.

D. Boy, 11 years old, church member, answered "Some kind of a spirit," but had little or no conception beyond that.

E. Girl, 12 years old, church members, gave an excellent explanation of the triune dogma of God with the Holy Ghost as one of the three figures.

F. Girl, 12 years old, church member, answered, "The spirit of God," but could give no further explanation.

G. Girl, 12 years old, church member, gave the clearest explanation of any subject, and showed a surprising understanding of the Trinity dogma.

H. Boy, 11 years old, non-member, "Same as God;" no further idea.

It would appear that few of the subjects examined had received much instruction as to the personality of the Holy Spirit. We may add that an item of interest here is that subject G, who gave excellent answers to all the questions of the list submitted, was a member of the Roman Catholic church. Her answers were in accordance with the doctrines of that faith.

From the comparatively small number of subjects studied thus far, we are not warranted in making many generalizations, or in drawing many definite conclusions. A syllabus of present results is as follows:

1. Children of the classes studied believe in the existence of God.

2. Two different conceptions by them of God's nature emerge from the study (a) a spiritual conception, (b) a physical conception. A third class of children appear to have little or no idea as to the nature of God.

3. There are indications that the spiritual idea of God is more common in the minds of the child church members than in the minds of non-members.

4. There are indications that children of 10 to 12 are more apt to conceive God as a spirit than Jesus as a spirit. They also appear more prone to have the idea that Jesus is in the form of a man than in spiritual form.

5. There are indications that most children of the ages studied do not fear God, while a smaller proportion do.

6. There are also indications that children from 10 to 12 years of age prefer the Sunday school to church service.

7. Child church members are almost unanimous that they should be better than non-members. Only a small proportion of the latter believe that the former should be better.

8. The study thus far, tends to confirm Starbuck's conclusion that girls are converted at an earlier age than boys.

9. It is evident that some children in their petitions ask God

for things, and make Him certain promises in case their prayers are answered. Some do not make promises.

10. It would appear that fewer children of these ages have an idea of the Holy Spirit than of either God or Jesus. Also, that their ideas of its personality are more vague than are their ideas of God and Jesus.

Of other results, we are not warranted thus far in stating even indications.

LITERATURE, BOOKS, ETC.

Our knowledge of Christ; an historical approach. By LUCIUS HOPKINS MILLER. New York, Holt, 1914. 166 p.

The author has given us an admirable little book which shows an excellent acquaintance with the recent literature on the subject, is also liberal, and cannot fail to impress those for whom it was especially designed, viz., Protestants who are brought up in severely conservative atmosphere and have to re-adjust their views "for the very sake of that Christian faith we long for and need." It is designed also for many others "who have turned their backs upon the church and even upon all religion, because they have not been helped to a new view, which would have shown them that such desertion is unnecessary, harmful, and wrong." The author says he writes solely to "advance the interests of Christ's kingdom among men" and to those who deem His work negative his only response is that his conclusions form a basis on which he has been "able to maintain a vital, positive faith in Christ as Master, Lord and Saviour. This basis has set me free to see and to hold before myself the simplicity of the gospel." The first chapter is on the sources of our information concerning Jesus, where the author tells us how meagre it is, why the gospels were written so late, and prompted by what needs, how they came into being, Matthew's logia, the Virgin birth, resurrection, miracles, and teachings of Jesus. The second chapter is devoted to His life, including early influences, His call, chronology, difficulties, the last journey to Jerusalem, the crucifixion and resurrection. The third is devoted to His teachings, and the fourth to the question of His divinity. Altogether it is an admirable introduction to the present status of the subject for those who have in them the instinct of religion.

The restored New Testament. By JAMES MORGAN PRYSE. N. Y., J. M. Pryse, 1914. 819 p.

The author seems to represent a type of progressive thought, not exactly theosophy or new thought, but a kind of revived gnosticism. He assumes that there is a secret body of knowledge contained in the New Testament, especially in the gospels, and also holds that it is connected with astronomical, not to say astrological, ideas. He has not availed himself to any great extent of the generally recognized current authorities, but has approached the subject in his own way. First he has translated large parts of the gospel in an original way. For instance, he

begins Matthew I as follows "To the sacred plain came Johanes, hierophant of the lustral rite, he who elucidated the purifying virtues to the four grades of men, who are the head, heart, the soul and the seed of every nation." His message was "Cleanse you both mind and heart for the realm of the starry spheres has drawn near." Not only that but the author has given us a poetic version of the gospels, entitled "The Crowning of Jesus" (pages 152-238). The gospel of John he says is a mystical romance, overworked and historicized into a crude harmony with the synoptics. In another poem (pages 403-461) he has described an initiation as recorded in the sacred zodiacal language by a seer, or in other words, he has given us a mystical version of the apocalypse with his own interpretations. There are further sections on the letters of Paul, the good tidings according to Mark, Matthew and Luke. The original translations and the comments upon these constitute the chief merit of the book.

Miracles in the light of science and history. By A. HUELSTER. Chicago, Illinois. Published by the Author. 164 p.

After an introduction, the author discusses miracles and faith, and their relations to science, the objections raised against them, viz., that they are impossible because opposed to natural law, are not sufficiently attested by competent witnesses, and that miracles no longer occur. In other chapters he discusses miracles and one's view of the world, their true meaning, greatest of miracles, and finally miracles and historic facts. The author has evidently not only studied but wrestled hard with himself to reach a definite conclusion upon this critical subject, and has evidently felt keenly the force of objections that have long been urged against the miraculous element in the New Testament. His faith, however, in miracles is apparently unwavering, although he often does not state his own position as clearly as might be desired.

The psychological aspects of Christian experience. By RICHARD H. K. GILL. Boston, Sherman, French & Co., 1915. 104 p.

The writer, a clergyman of considerable experience, here puts down his observations and reflections on sin, awakening, penitence and repentance, conversion and regeneration, the development of Christian strength, apostasy, the emotions of religious life, conscience, illusions and hallucinations.

Spiritual healing. By W. F. COBB. London, G. Bell & Sons, 1914. 312 p.

The author describes healing first among primitive people, then in the Greek world, early Christianity, the middle ages, modern times, Christian Science, spiritual healing and the body, dreams, suggestion, mass suggestion, with conclusions and finally a reasoned defense of Christianity.

The truth of Christianity; being an examination of the more important arguments for and against believing in that religion, compiled from various sources by W. H. TURTON. 8th ed. New York, G. P. Putnam's Sons, 1913. 636 p.

The first part discusses natural religion; the universe must have had a creator and be designed by him. Man is free. God takes an interest in his welfare and therefore might make revelation. The second part treats the Jewish religion, its origin and history being attested by miracles and prophecies, therefore the Jewish religion is probably true. The last part is devoted to the Christian religion. It is credible, the four gospels are genuine, as shown by internal and external testimony, by the evidence of the Acts, therefore the resurrection of Christ is probable, the failure of other explanations increases this probability and other miracles of the New Testament are probably true, Jewish prophecies confirm Christianity, so does the character of Christ and the history of Christianity and the creeds are deducible from the New Testament, therefore the truth of the Christian religion is extremely probable.

The Books of the Apocrypha, their Origin, Teaching and Contents. By W. O. E. OESTERLEY. Robert Scott, London, 1914.

Much attention has been paid to the Books of the Apocrypha by biblical scholars of late years and this useful compilation gives us the results of their labors. It will be most welcome to those who feel that the strict line once drawn between the canonical and the uncanonical books led them to be read much less than they deserved. Yet the Books of the Apocrypha are to be found bound in with many old Bibles, particularly in those used in English parish churches one or two hundred years ago. Lovers of Pepys will recall the entry under date of Feb. 5, 1660, "To their church in the afternoon, and in Mrs. Turner's pew. . . . A stranger preached a poor sermon, and so I read over the whole book of the story of Tobit."

Perhaps the volume before us will introduce the Apocrypha to many more readers. On every ground the Books are well worth reading, abounding as they do in moral and religious maxims of rare insight and force, and showing the steady progress of religious thought among the Jews in the period between the prophets and the coming of Christ. Dr. Oesterley gives all the essentials and puts his results in handy and attractive form.

Index to the new Schaff-Herzog encyclopedia of religious knowledge. By GEORGE WILLIAM GILMORE. New York, Funk & Wagnalls Company (c. 1914.) 211 p.

This final index completes a very important encyclopedia, being volume thirteen. It is really a monument of American scholarship.

Die Religion der Griechen. Von ERNST SAMTER. Leipzig, B. G. Teubner, 1914. 102 p.

A scientific foundation for a faith answered by healing, prosperity and peace. By EDWIN M. JOHNSON. (Vital law studies, No. XVI.) Kansas City, Vital Law Publishing Co., (c. 1914). 78 p.

Das Grundproblem Kants; eine kritische Untersuchung und Einführung in die Kant-Philosophie. Von ALFRED BRUNSWIG. Leipzig, B. G. Teubner, 1914. 170 p.

Religion und Magie bei den Naturvölkern; ein religionsgeschichtlicher Beitrag zur Frage nach den Anfängen der Religion. Von KARL BETH. Leipzig, B. G. Teubner, 1914. 238 p.